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Sam. Parker.

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Peace and Holineſs;

IN THREE

SERMONS

Upon Several Occaſions.

By *Ignatius Fuller.*

LONDON,
Printed by *Evan Tyler*, and *Ralph Holt*, for *R. Royſton*, Book-Seller to the King's moſt Excellent Majeſty. 1672.

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A SERMON AT THE Funerals

Of Mrs ANNE NORTON, Widow and Relict of *W. Norton* late of *Sherrington*, in the County of *Bucks* Esq; July 12. 1671.

St. Paul.

But thanks be to God who hath given us the victory through our Lord Jesus Christ.

Οἱ μὲν ἀναμάρτητοι ὄντες διὰ τὴν τοῦ λόγου τελιότητα, καὶ τὴν ἀλογίας τὴν πρὸς τὸν λόγον ἐναρμοσίαν τε, καὶ ὑποκατάκλισιν οὐδενὶ ἐγκαλοῦσί ποτε ὡς κακῶν αἰτίω αὐτοῖς. Symplicius.

By *Ignatius Fuller.*

LONDON,
Printed by *E. T.* and *R. H.* for *R: Royston*, Bookseller to the King's most Excellent Majesty. 1672.

BRETTO NORTONO Armigero,

&

MARGARETÆ THO. DUNCOMBI
Armigeri UXORI,

Unicæ Proli

ANNÆ NORTONÆ Nuper
Vitâ Functæ

I. F.

Hoc quale quale Munuſculum, Benevolentiæ & Gratitudinis
Ergô

L. M. D. D. D.

To the Worſhipful and well beloved the Inhabitants of SHERINGTON, in the County of BUCKS, *Grace and Peace.*

My Dear Friends.

AFter more than twenty years Converſation with you in the ſame Relation *which as yet I hold; Divine Providence hath at length given me a fair occaſion, to let you know how* much *I value you. It cannot be very long before a ſilent, and a ſenſeleſs night overtake me; and that I make my bed in the duſt: That there may be ſome remembrance, not of me, for who, or what am I? But of that Doctrine, which I have ad-*

vanced among you, or endeavoured ſo to do (begun already to be miſreported by ſome) which is no other than univerſal Goodneſs, *or* Vertue, *a* Righteouſneſs *in the lives of men*; *or, to uſe* St. Paul's *words to* Titus, The denial of all ungodlineſs and worldly luſts, and a Sober, Righteous, *or* Godly life in this preſent World: *the ſcope and deſign of that ſovereign Goodneſs of God, which hath appeared unto us in the Goſpel of his* Son. *A diſtribution of our Duty, comprehending all the Conditions on our part, in that Covenant mediated and tranſacted between* God *and* Man, *by the Man Chriſt Jeſus, well expreſſed by a late* Perſon of Honour; *replying to that objection, That* Chriſtian Doctrine *is not a Speculative knowledge, inſtituted for delight*; *but it is an* Art of living, *a* Rule of attaining Everlaſting bliſs; *wonders to hear that*

2. 12.

The truly Noble Lord Viſcount *Faukland* in his Reply to Mr. *Tho. White.*

learn-

learned Gentleman *ſay ſo, whoſe Religion conſiſts of ſo many points,* no ways *reducible into practice; and then confeſſeth, nay contends,* That Chriſtian Religion is a Covenant between God and Man, by the entermiſe of Chriſt; that we Chriſtians are properly concern'd but in the knowledge of what are the Conditions, and Rewards propoſed and promiſed; what we are to obſerve, and what to hope for; and ſo far forth to underſtand the Nature and Attributes of the Maker and Meſſenger of that Covenant, as may make us fully aſſured of the truths of the Threats and Promiſes contained therein. *So that* Noble Authour. *Now becauſe there are ſome imaginations which do vehemently impede and hinder this Piety, and dereliction of all habitual and cuſtomary ſin, ſcarcely permitting him that retains and under-*

ſtands them, entirely to forſake them, I have often endeavoured to remove ſuch ſtumbling ſtones out of the way of your Chriſtian race. Such are their miſtakes concerning God's Decrees, Liberty of humane minds, our Juſtification before God, *and ſome others. And what Chriſtian incumbent on the ſtudy of* Vertue, *and ſeriouſly contending for a* bleſſed Immortality, *but may perceive great eaſe in his underſtanding, and great incouragement in his ſaid endeavours from a clear and diſtinct explication and defence of the Truth in the Articles before mentioned? If God's Decrees be* irreſpective, *then is all* endeavour *and* ſollicitude *ſuperfluous; If Chriſt died only for a* few, *'tis no duty upon* all *to believe in him; If men have* no Wills, *they can have* no ſins, *for want of a* Subject; *If Chriſt's Precepts be* impoſſible, *they are* unneceſſary; *If*

'Ασε ἐς ἦν τὸ λέγειν ἀδύνατα εἶναι τὰ τοῦ πνεύματος παραγγέλματα. St. Buſ. *Tom.* 1. *p* 343. *Deus poſſibilia mandavit, hoc nulli dubium eſt. St.* Hieron. *adv. Pelag. l.* 3.

If to live in ſins againſt conviction of Conſcience be the meaſure of Regeneration, *'tis very eaſie to be born again.*

If the Elect *cannot fall away, and the* reſt *never ſtood, all diſcourſe againſt Apoſtacy is* idle *and* uſeleſs; *If apprehenſion of Chriſt's Merits in the* laſt moments *of our lives, and ſorrow for ſin againſt God doth forthwith tranſlate us into the Kingdom of* his dear Son; *No man needs* diſſerve here, *or* inhabit hereafter *the* Kingdom of Darkneſs.

What Doctrine more grateful to fleſh and blood? to the Senſualiſt, *that embraces an* Herodias, *or a* Dalilah; *to the* Mammoniſt, *who has purloined the* Babyloniſh Garment, *or the* Golden Wedge; *to the Airy* Cameleon, *which feeds on the foul and infectious breath of the Populacy; to the idle* Sluggard, *who frights himſelf with the*

thoughts of a Bear *or a* Lion *in the way. Who ſees not, how ſuch ſurmiſes do not only* evacuate *the force and vertue, but quite* fruſtrate *the uſe of the Miniſtery of the Word, rendering it incapable of* converting the Infidel, correcting of the Carnal, quickening of the Slothfull, *and of* comforting *the* tempted *and* afflicted? *As you may ſee it* piouſly *and* ingeniouſly *amplified and demonſtrated in the* Examination of Tilenus. *So that you may perceive, it was no wantonneſs of* wit, *or* parts (*as ſome will have it*) *but very important, yea indiſpenſable neceſſity (if I would adorn that conduct and guidance of Souls which I have undertaken) that did* conſtrain *me to remove thoſe impediments out of the way of our Chriſtian obedience.*

If I be told, that ſuch who have ſwallowed whole the Doctrine of Dort *and* Geneva, *live good lives,*

and

and comport with the Laws of the Holy Jeſus, *I anſwer, peradventure it may be ſo. Although* Deaths *and* Exiles, *ſo cruelly inflicted upon excellent men, may entitle them to the Character of loving God, and* hating *their Neighbour with all their heart. Who doth not obſerve the* partiality *of their obedience; that the Factions have their Vertues and their Vices? Yea, if ſome* duller *heads live better lives than their Principles oblige them to, yet others who are* wicked *and* witty *too, defie all diſcourſe to reform them, and refuſe to forſake* theſe Altars *where they have taken Sanctuary. Our daily experience aſſures us, that the follies and debaucheries of men are aſcribed to* Fate *and* divine Decrees. *Nor can I conceive how many men of competent underſtandings, without the help of theſe ſo uſeful* Engins of ſin and folly, *can reconcile in themſelves great*

immoralities, with great profeſſions of Religion. No, no, let's not add to the difficulties from within, *and from* without, *theſe* needleſs, *theſe* fooliſh *obſtructions of our purſuit of a bleſſed Immortality. But I ſay not theſe things,* my Friends, *for yourſakes, ſo much as for theirs who (neither knowing what I teach, nor you learn)* uncharitably *think all manner of evil. I ſhall ſay no more, but moſt vehemently beſeech you, as you will anſwer it in the day of Judgment (when you ſhall be proceeded with, by that man whom God hath appointed to judg the World, according to your* works, *not according to your* opinions) *that your lives and converſations in the World be agreable to your knowledge; and that if you know the tenour of the new Covenant, you would obſerve* your parts *of it; that you would give* juſt, *and* but juſt *reſpects to Truth, knowing that*

Act. 17. 31.

the

the peace *of God is more worth than* notion, knowledge, *or* underſtanding. *And that together with the* verity, *you would conſider the* neceſſity *of every Propoſition*; *it being in the judgement of the* learnedſt *of our* Kings, *together with his excellent* Amanuenſis, *and of all* Royal *and* Majeſtick *minds, not barely the beſt, but the* only *expedient to preſerve the* unity of the Spirit, (i. e. *Church, which is a ſpiritual body*) in the bond of peace. Eph. 4. 3. K. James. Is. Caſaubon.

That you would ſeclude neither your ſelves nor others out of the Communion of the Church; *but for ſuch cauſes as you have very* full & rational *aſſurance will ſhut them, or your ſelves, out of the Kingdom of Heaven. Excommunication, if the Churches proceedings be* clave non errante, *being* ſummum futuri judicii præjudicium, a vehement preſumption of ſucceeding condemnation. *That*

That in your daily reading of the holy Scriptures *(whoſe* perfection *and* perſpicuity *in all* neceſſary *Articles, I have been wont to inculcate to you) you would carefully collect all the inſtances of your duty towards* God, *your* Neighbour, *your ſelves, in all your relations to the* Civil *and* Sacred *Societies whereof you are conſtituent parts; and that you would acquaint your ſelves with the arguments and motives with which our* Lord and Maſter Chriſt, *together with the bleſſed* Apoſtles *and* Evangeliſts *do endeavour to induce you to the* obſervation *of them. And then remember that not every one who* Mat. 7. 21. ſhall ſay Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of the Father which is in Heaven.

All Controverſies in Religion I would wiſh you to decline, by reaſon of the great damage which has there-

by

by accrued to Religion, *through the weak meſnagery, and defence of it, and to* Religioniſts, *by leavening their ſpirits with pride, peeviſhneſs, and paſſions; and ſo that which was deſigned by God to ſerve the nobleſt ends of man,*

Is by that old deceiver's ſubtile play,
Made the chief party in its own decay;
And meets that Eagles deſtiny, whoſe breaſt
Felt the ſame ſhaft which his own feathers dreſt.

As the matchleſs Orinda *ſings.*

Conſider much the magnificent Commendations and Characters which St. Paul *gives to Charity.* 1 Cor. 13. *Let it be conſpicuous in all the actions of your lives.*

I ſhall ſumm up all I ſhall now ſay to you in theſe 12. *Rules of*

Dr. Jer. Taylor. *an holy* **Life**, *laid down by a* worthy Prelat.

1. Believe all the Articles of that Faith whereinto you were Baptized.

2. Worſhip God conſtantly with Natural Religion, *i. e.* Prayers, Praiſes and Thankſgiving.

3. Take all opportunities to Commemorate the Death of Chriſt, by the participation of his Body and Blood.

4. Live Chaſtely.

5. Be Merciful.

6. So uſe the World, as that it always give place to Duty.

7. Be Juſt in your Dealings.

8. Be Humble in your Spirits.

9. Be Obedient to Government.

10. Be

10. Be Content in your Fortunes and Employments.

11. Let the Love of God inflame you to your Duty.

12. And if you ſhall be afflicted be Patient, and prepared to ſuffer for the Cauſe of God.

Theſe are twelve ſigns of Grace, and the man upon whom they are found, is the ſon of God, *as ſurely as he is* his Creature.

And now, my Friends, *let me aſſure you; that it is ſome trouble to me, that the firſt preſent I ſhould make you in this manner ſhould be a bundle of* Cypreſs. *But ſo our wiſe God would have it. I move you not now to follow her with* Crowns *and* Hymns, *nor do I underſtand how, nor deſigne to prepare the* incombuſtible Oil of the Antients, *with which*

which I might ſupply a Lamp conſecrated to her memory, which might burn ſo long as that found ſome while ſince in the Appian Way, *in the Sepulchre of* Tulliola *the Daughter of* Cicero. *But all that I deſign, all that I deſire, is that that which was prepared for her* Herſe, *may adorn your* Cloſets: *Yea, that you would look upon her, and learn to* live, *and learn to* die. *In the enſuing Papers you have the Rule of our Religion, and you have an Example too. Follow her ſo far as ſhe followed* Chriſt; *and it is hard to ſay where ſhe* ſtep'd aſide, *where ſhe* ſtay'd behind. *So often as you ſee the* Armories of her Parentage, *or your* left Hands *remind you of her Funerals; Call to mind a* great Example *of* Vertue *and* Goodneſs, *ſo Illuſtrious, and Conſpicuous, that*

1500 years. *Panceral. Licetus. Mancinus.*

ὁ γὰρ μικρὸν τοῖς σπουδαίοις, ἢ μικρὰ ἀντὶ μεγίστων ἡ μίμησις. Naz. Orat. 20.

Inhabitants of *Sherrington.*

that there remain'd no doubt but only whether the Univerſality, *or* Sincerity *of her Obedience was the greateſt.*

VALE ET SALVE ANIMA O ANNÆ FELICISS. NOS EO ORDINE QUO NATURA PERMISERIT TE SEQUEMUR.

S. T. T. L.

Rom. 8. 2.

For the Law of the Spirit of life hath made me free from the Law of ſin and death.

THat Mortality was an original condition of Humane Nature, will appear to him, who ſhall conſider theſe ſeven Obſervations following.

1. That before *Adam* ſinned, the *procreation* of man was deſigned; whereas, ſuch as ſhall partake of the Reſurrection of the dead, *marry* not, becauſe they do not *die*.

2. That he hungred, and was provided of meat; whereas Immortality needs neither *meats* nor the *belly*; *God will deſtroy both it and them.*

3. That his Body was *animal*, which St. *Paul* makes all one with *vile*, *corruptible*, and *mortal*.

4. That Chriſt Jeſus, who hath taken away ſin, all its force, and puniſhment,

hath yet left his *deareſt* Saints liable unto death.

5. That the firſt man was of the *earth earthy*, and we, foraſmuch as we die, and corrupt, are ſaid to bear *his* Image. 1 Cor. 15.

* 6. That God planted a Tree of *Life* in the *Garden*, which needed not, if man had been created not liable unto *death*.

7. That all the cauſes of natural mortality within us, or without us, did exiſt as well *before* as *after* Man had ſinned. Yet notwithſtanding, ſin was the way to *actual* death; and *that* the wages of *it*. It being uſual with *God* to do that upon *occaſion*, which he hath power *abſolutely* to do; *i. e.* to make uſe of the inſtances of his *Dominion* to ſerve other deſigns of his *Providence*; which help us to underſtand that firſt threatning, *In the day thou eateſt thereof thou ſhalt die the death*, i. e. *Thy ſtrength ſupported by the tree of life ſhall begin to languiſh, and fail; Thy Oyl at length ſhall be exhauſted, and thy Lamp ſhall be extinguiſhed.*

Now *Death* of its own nature being *eternal*, there being naturally no return from the *privation* to the *habit*; therein muſt man have been detain'd

for

for ever, if our merciful God had not found out an expedient to deliver us from it, which is by his *Son Jeſus*, whom he hath made both *Lord* and *Chriſt*; and hath exalted to be a *Prince* and a *Saviour*, to give repentance unto Iſrael, and forgiveneſs of ſins; and by conſequence, deliverance from death. This being that very thing which St. *Paul* ſaith; *The Law of the Spirit of Life hath made me free from the Law of ſin and death.*

Acts 2.36.

Acts 5.31.

Which words are a *reaſon*, or rather a *clearer* explication of what he had ſaid before, *viz. That there is no condemnation to them who in Chriſt Jeſus*, that is, *by Chriſt Jeſus, walk not after the fleſh but walk after the Spirit* i. e. *who for the moſt part do not in their actions follow the duct and guidance of their ſinful appetites, but walk according to that Goſpel which the Spirit hath conſigned to us*; *or that Vertuous habit of mind which that Spirit hath ingenerated in us*; *there is no condemnation to ſuch. This Law of the ſpirit of life*, i. e. *of the quickning Spirit, having delivered us from the Law of ſin and death: That Spirit which our Lord is about to give, which leads to Eternal life, hath made me*, i. e. *every Chriſtian*

Paraphraſe of the words.

free, firſt from all cuſtomary and habitual ſins, then from eternal death, which neceſſarily follows all ſinful habits and cuſtoms. By ſins St. *Paul* underſtands conſulted and deliberated ſins. So *Clemens* after a long diſcourſe to that purpoſe, concludes τὰ προαιρέτικα only are matters which God will damn.

Strom. 2. *p.* 387

So ἁμαρτάνειν is uſed in St. *John* 3. 6, 10.

When our *Lord* and *Maſter Jeſus Chriſt* had triumphed over Death, and the Grave, had aſcended on high, and was veſted with all power in heaven and earth, then he gave gifts unto men; but no donative did ſo excel, as that *effuſion* of the Spirit in the day of *Pentecoſt*, the chief and laſt effects and events whereof, were the deliverance of all Believers from the double tyranny of ſin and death.

Hath made me free from the Law of ſin and death.

In the words then we have a deliverance from { *Sin, the cauſe of Death.* / *Death, the fruit and conſequent of Sin.*

There is a *victory* over, and a deliverance from all *habitual*, *cuſtomary*, *conſulted*, and *deliberate* ſins to be obtained in this life; which is that true, Evangelical righteouſneſs, which gives us at preſent a *title* to, and hereafter will

will *actually* inveſt us with a bleſſed Immortality.

For our more diſtinct perception of which notion, we may conſider, that Real Evangelical Righteouſneſs admits of *various* degrees.

1. The firſt, and loweſt whereof is of them who for the *moſt part* yield obedience to the Precepts of *Chriſt*, and abſtain from ſin; but yet not without grievous conflicts, and great difficulties, becauſe that although the *Spirit* be ſuperiour to the *fleſh*, yet the carnal part is not altogether ſubdued, nor a habit of Vertue, taken in a more perfect acceptation, entirely acquired; for which cauſe their lapſes are frequent, either for that the Appetite is aſſiſted too ſtrongly from external incitement, or too often ſurpriſed by error, or incogitancy.

2. The ſecond degree is of them who have acquired a *perfect* habit of Righteouſneſs; and have ſo ſubdued the fleſh, that they find either none at all, or very little difficulty in acting in the ways of God; thence conſequently are more ſteady and uniform in the waies of Vertue and holineſs, and ſuch was St. *Paul*, as may be gathered from divers paſſages of his writings; and o-

thers ſuch like there may be, as appears both from the *ſacred Book*, and alſo from *Experience* it ſelf: which will yet be more manifeſt, if we ſhall demonſtrate (as by and by we ſhall) That there remains poſſible an higher degree of holineſs than that we have yet ſpoken of; although there needs no farther proof than thoſe plain words of our Lord, *My yoke is eaſie, and my burthen is light, i. e.* to all them who are ſupported with a firm hope of a life after death, and a bleſſed immortality. And thoſe words of St. *John*, *This is the love of God, i. e.* Metonymically, *the manifeſtation of our love towards God, that we keep his commandements, and his commandements are not grievous. Theſe overcome the World*, and that too by their *Faith*, which inſpires ſtrength into them. And he that overcomes, *i. e.* all ſuch things as the World objects to him, to affright and call him off from righteouſneſs, *ſive proſpera, ſive aſpera*, whether *ſmiles* or *frowns*, to him it is eaſie to keep the commands of God, to him, I ſay, that *yoke is eaſie, that burthen is light.*

The third degree, and that the higheſt, is of ſuch, who being moſt cheerfully incumbent on the ſtudy of Vertue,

tue, have proceeded ſo far, as that [for *ſome competent ſpace* of time they ſin *not at all*, againſt *any* Precept of Chriſt.

To *this degree* ought all *Chriſtians* who are going heaven-wards, always to *aſpire*; which ſtate St. *Paul* ſeems myſtically to call *the Reſurrection from the dead*, and was the mark whereto he preſſed. *Not that I have already attained, neither am already perfect.*

τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν Phil. 3. 11. Οὐκ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι 12.

This then is the *third degree*, whereunto if Chriſtians do not attain, 'tis ſimply neceſſary they ſhould reach the *ſecond*, or the firſt. *'Tis praiſe worthy in him that endeavours to excell, to be found in the ſecond or the third degree of Vertue.*

Prima ſequentem, honeſtum eſt in ſecundis aut tertiis conſiſtere. Tully.

Yet all who would find mercy in the day of Chriſt, muſt endeavour to attain this *higheſt degree*: For all acknowledge 'tis never *permitted* to a Chriſtian to ſin *conſultatively*, for that is to ſin *malitiouſly*. Now unleſs a man ſhall labour to ſhun every ſinful act (which is to aſpire to this *ſupreme* degree of Pietty) he ſins *conſultatively*, i. e. *malitiouſly*, which no Chriſtian will defend. Sin becomes exceeding ſinful, exceeding heavy with its own weight, if done malitiouſly or with deliberation. And

God ſometimes remits *greater* ſins, if fallen into through frailty or ignorance, ſooner than *leſſer ſins* malitiouſly committed.

Again, that great *ſtudy*, *diligence*, *vigilance*, and *labour*, ſo exactly required of us in all our Chriſtian Converſation, points us out our Mark and Scope, which is, to eſchew *every ſin*, and ſo to aſpire to this *higheſt* degree of Piety.

Are we not every where all up and down the ſacred Books called upon to *imitate God and Chriſt*; to be *holy as God is holy*, to *be perfect as our Father is perfect*, to walk *in the light as God is in the light*, *to walk as Chriſt walked*, *and to follow him?* He that obſerves theſe Precepts, doth no leſs than aſpire to the higheſt degree of holineſs. Our imitation of God doth imply our being made like unto him.

But leſt any one ſhould doubt the exiſtence of this *ultimate*, I ſhall attempt its demonſtration.

1. We muſt *endeavour* after it; but no man is obliged to attempt *impoſſible* things; it would be in *vain*. But to attempt any thing in *vain*, would become neither a *wiſe God* to require, nor a *wiſe* man to endeavour.

2. If

2. If this degree of holineſs cannot be attained, then it is *neceſſary* that we ſin ſometimes; but it cannot be *neceſſary* that we ſin; for then it would *not* be ſin: *for all ſin is freely committed.* If there be neceſſity in the caſe, it loſes the nature of ſin; 'tis ἀτύχημα, our misfortune, not ἁμαρτία, our ſin: τὰ προαιρέσεως δεόμενα, deliberate acts are puniſhed. It cannot demerit puniſhment, nor be juſtly imputed, nor ever did the God of *equity* impute it to any man. But that the *lapſes* of good men were *ſins*, and might be imputed to them, ſhould *God* uſe his right, is evident, for that they do, and ought to ask the *pardon* of them: Now where *pardon* is asked, there the *crime* is confeſſed; therefore good men might have abſtained from the few lapſes of their lives, and ſo not have ſin'd, which was the point to be demonſtrated.

Haud eſt nocens quicunque non ſponte eſt nocens. Clemens.

3. When we daily pray that the *will of God might be done in Earth, as it is in Heaven*; what can we infer, but that we, as the *Angels*, may do his will, if our *prayers* are ſo ardent, and our *endeavours* ſo ſerious as God requires. Is that Petition in vain? You'l ſay no. Then God is as willing as able to effect it in us, and our non-attainment doth loudly

loudly accuſe our *prayers*, or our *endeavours*, or *both*, of languor, or remiſneſs. *For of this we are confident, that if we ask any thing according to his will, he heareth us*; now what can be more agreeable to *his will*, than that we ſhould be *holy* in our whole converſation as *he* is holy?

4. Without this notion, what ſhall we make of the options of our great *Apoſtle?* not to *ſingle*, and *eximious* Saints, but to entire *Churches*. *The very God of peace ſanctifie you wholly. The Lord eſtabliſh your hearts unblameable in holineſs before God. That you may be ſincere and without offence till the day of Chriſt. We ceaſe not to pray that ye may walk worthy of the Lord,* εἰς πᾶσαν ἀρέσκειαν, *ut omnimodò placeatis Deo*, i. e. that *ye might every way pleaſe God*; *being fruitful in every good work. The God of peace make you perfect in every good work, to do his will, working in you that which is well pleaſing in his ſight.*

'Tis ſomewhat too dilute to ſay, here are excluded only *habitual* ſins, or ſuch *flagitious* ſins which are as *habits*; the words being *pregnant* and *emphatick*; nor is there any juſt cauſe why we ſhould *enervate* them, by departing from their *proper ſence*, and not think rather the

Apoſtle

Apoſtle intended by them that which is moſt perfect in its kind. But that which doth not argue the *neceſſity*, may ſhew the *poſſibility*, which was the thing to be demonſtrated.

5. Shall we ſay that the *holy Spirit*, and all the other aids of Vertue which God affords us through *Chriſt*, are ſo weak and invalid, that notwithſtanding all our endeavours, ſin cannot be ſubdued or extinguiſhed in us? is not this to derogate from the *Spirit of God*, and to be injurious to *God* himſelf?

I am yet to ſeek for a reaſon why, whilſt God would have us *break the bonds* of ſin, and caſt thoſe *cords* from us, to imbrace an *entire* holineſs in this preſent World, and thereunto hath furniſhed us with *divine aids*, and *ſupernatural ſtrengths*, he ſhould deny us *ſuch meaſures and degrees* of them, as to inable us to abſtain from *all* Sin, and to embrace an *univerſal* Righteouſneſs: eſpecially ſeing St. *John* reſolves the Victory over the inſtruments of Sathan into the power of God, *becauſe greater is he that is in you than he that is in the world.* 4. 4.

That which ſome ſay, that God would leave ſome *Canaanites* in the land, to *humble* us, and to *try* us, ſome *reliquiæ* and

and remains of ſins, leſt we ſhould too much pride and pleaſe our ſelves, ſeems too light to *preponderate* all the precedent diſcourſe. For indeed 'tis *Vanity* it ſelf; 'tis as if God would have us *ſin*, leſt we ſhould *ſin*; or as if whilſt God would eradicate *all ſin*, he ſhould not once lay the Axe to the root of the *firſt* and *fowleſt* in the World.

And now I would willingly ask any *Advocate* for the wicked lives of *Chriſtians*, Why it ſhould be thought impoſſible by the *Grace of the Goſpel*, to obtain ſuch a deliverance from Sin? Did not God make man *upright?* Are not *Chriſt*'s Precepts very conſentaneous to that *Original* nature? Is not *Vertue* (where there is a parity of cuſtom) much more pleaſant than *Vice?* Is it not true (which *Salvian* obſerves) that *Fidelity*, *Chaſtity*, *Humility*, *Sobriety*, *Mercy*, *Sanctity*, non onerant nos ſed ornant, *they are not our burthens but our ornaments.* Doth not reaſon, κἂν ἀμυδρῶς *though obſcurely* diſcern τὸ πρέπον, *that which becomes*, καὶ μικρὸν πρὸς *in ſome meaſure contend for it.*

Sympl. p 74.

Is not Sin its *own* puniſhment? Is it not like the *Locuſts* of St. *John*; *Their faces were like the faces of men, and their*

their hair like the hair of a Women, but *had tails like Scorpions, and ſtings there.* What elſe mean thoſe *ictus*, thoſe *laniatus*, thoſe *ſurda verbera*, thoſe *Vultures*, thoſe *furies*, and *Theſpian Vipers*; I mean thoſe *ſad*, and *diſconſolate* reflections upon an *immoral* and *ill-govern'd* life? No, no, Sin is but the *diſeaſe* and *dyſcraſie* of the Soul; Righteouſneſs is the *health* and natural complexion of it. Now there is a propenſion in every thing to return to its *proper* ſtate, and to caſt off whatſoever is *heterogeneous* to it. As ſome *Phyſicians* ſay, Medicaments are but ſubſervient to Nature, by removing impediments and obſtructions, but Nature it ſelf, and the inward *Archeus* releaſed, and ſet at liberty, works the cure.

Then this reproves two popular Errors.

1. Of thoſe who think thoſe words, *The good that I would I do not, the evil that I would not that I do*, to be the higheſt meaſure of a Chriſtian's proficiency; for the undeceiving of whom, I ſhall obſerve a *triple* eſtate of impiety, or enmity to God.

1. Of ſuch who night and day do little elſe but provide for the Fleſh, to fulfil its luſts; who without all ſhame wallow

wallow in *many kinds* of ſins, in whom the ſence of *good and evil* is near upon extinguiſhed, or but very obſcure foot-ſteps of it do remain: Whoſe Cha-
Eph. 4. 18, 19. racter St. *Paul* hath given us; *Of vain minds, having their underſtandings darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the hardneſs of their hearts; who being paſt feeling, have given themſelves to laſciviouſneſs, to work all uncleanneſs with greedineſs.*

2. The other is of them, who indulge their Luſt with *little* or *no* conflict, but have contracted a perfect habit of *one* or *more* vices; in reference to which, they have extinguiſhed all ſenſe of Conſcience, though in *other* inſtances not *all out* ſo wicked.

3. A third is of ſuch, who for the *moſt part* do the things that are evil, and are overcome of the fleſh, but not without ſtrivings of *Appetite* and *Reaſon*, alive at once to the *Law*, and *Sin*; the *conviction* of the one, and the *power* and *love* of the other, both theſe ſtrugling together within the bowels of the Soul, checking and comptrolling one another.

This is the man St. *Paul* deſcribes, by a *Metaſchematiſmus* under his own perſon,

ſon, in that famous *Paragraph* to the *Romans*, of which I will give a ſuccinct but evident demonſtration.

Rom. 7.

1 *In this man ſin wrought all manner of concupiſcence*, v. 8.	1 *The regenerat man has crucified the fleſh with the affections and luſts.* Gal. 5. 24.
2 *Sin revived in him, deceiv'd him, ſlew him.* v. 9, 10, 11.	2 *He is dead to ſin, the body of ſin is deſtroy'd, he ſerves not ſin, ſin reigns not, nor does he obey it.* Rom. 6. 2, 12, 14.
3. *He was carnal.* v. 14.	3 *Is not in the fleſh.* Rom. 8. 8, 9.
4 *Sold under ſin.* v. 14.	4 *Is free from ſin.* Rom. 6. 18, 22.
5 *The good he would he did not, but the evil which he would not that he did.* v. 19.	5 *Walks not after the fleſh but after the ſpirit.* Rom. 8. 1, 4.
6. *Was taken captive to the Law of ſin.* v. 23.	6 *Is freed from the Law of ſin.* Rom. 8. 2.
7 *Detain'd by the body of death, from which the poor wretch deſir'd to be deliver'd.* v. 24.	7 *Is freed from the law of death.* Rom. 8. 2.

Where

Where you have ſeven *Characters* of each, as contrary to one another as *light* to *darkneſs*; to know better, and to do worſe, is ſo far from *alleviating* the evil, that 'tis the greateſt *aggravation* of it.

Θηειῶδες καὶ ἄλογον καὶ οἰκτρὸν εἰδότα τὸ βέλτιον, ὑπὸ χείρονος ὑπ' ἀκρασίας καὶ μαλακίας ἄγεσθαι, Plut.

'Tis the *moſt bruitiſh, unreaſonable, and wretched condition, for a man that knows what is beſt, to be led by incontinency and effeminacy from it.*

Ἀλλὰ καὶ τὰ ἔργα σύμφωνα ταῖς ὀρθαῖς δόξαις ἀποδίδοναι.

And therefore ſaith the Philoſopher, that we ought not only to think right, and to be affected accordingly; *But to conform our works to our right opinions.*

Symplic. 67.

He that ſins, and accuſes himſelf is ὁ Ἀρχόμενος παιδεύεσθαι, *doth but begin to learn*, and hath not yet come to the knowledg of the truth.

2. Another is of them who deceive themſelves, whilſt they expect ſome other's inherent Righteouſneſs to be made over *ſo compleatly* to them, as if *they* themſelves had been *really* and *perfectly* righteous, and this upon the *ſole Condition*, or qualification of *meer Faith* ſcrupulouſly preſcinded from all Obedience. Now this *Hony-comb* of *Antinomianiſm* is but a branch of old *Gnoſticiſm*: antidoted by St. *John*. *Little Children let no man deceive you, He that doth righteouſneſs*

1. 3. 7.

ſneſs is righteous even as he is righteous. If we ſay that we have fellowſhip with him and walk in darkneſs, we lye and do not the truth. And all the promiſes Chriſt makes to the *Aſian* Churches are τῷ νικῶντι *To him that overcomes.*

And thus am I arriv'd at the other *Atchievement* of this vivifying Spirit, our deliverance from Death, the *fruit* and *conſequence of Sin.* The ruin of Death follows that of Sin, *ſicut Vara ſequitur Vibiam.*

Sin is the *ſting of death*, 'tis its *Sceptre*, the *enſign* of its ſoveraignty; deprived of that it loſeth its antient nature, ceaſeth to be *King of Terrors*; and differs not from a gentle *ſleep*; an εὐθανασία or an eaſie *tranſitus* to a bleſſed immortality. 'Tis but the diſſolution of an *old ruinous* and cadaverous Building, to raiſe a *fair*, and *freſh*, a *ſtately* and *magnificent* Structure in the place thereof.

For we know that if our earthly houſe 2 Cor. 5.
of this Tabernacle were diſſolv'd, we have a building of God, an houſe not made with hands, eternal in the Heavens, i.e. a celeſtial, glorious, and a *ſpiritual* Body. St. *Paul* doth lively deſcribe the difference between theſe mortal and thoſe immortal Bodies with which we ſhall be

cloathed in the Reſurrection. *'Tis ſown in corruption, it is raiſed in incorruption, 'tis ſown in diſhonour, it is raiſed in glory, 'tis ſown in weakneſs, it is raiſed in power, 'tis ſown an animal body, 'tis raiſed a ſpiritual body.* Where the *Apoſtle* compares man, in reſpect of his body, to a fruitful grain of Wheat, which is ſown in the earth, and ſomewhile after ſprings up in a more excellent and very different form.

And that which thou ſoweſt, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, *non gignendum corpus ſeris, is not the body that ſhall be, but bare and naked grain.*

Whence is that body that is to be? αὐτῷ δίδωσι σῶμα, *God giveth it a body,* as it hath pleaſed him, and *to every ſeed his own body.*

And all this reliſhes well to him that knows, that the moſt contrary *modifications* of matter imaginable do conſtitute no ſpecifical change, according to the laſt, and beſt Philoſophy: Nor can he be offended, who holds the *principle* of *individuation* is the *form* only, and that the *matter* and *ſuppoſitum* is individuated from it.

So then our Apoſtle inſtitutes a fourfold collation of *theſe* our bodies with *thoſe* we ſhall have hereafter.

1. It

1. It is ſown in *Corruption*, but ſhall riſe in *Incorruption*, *i.e.* The body which we bring into this World with us, is ſubject, and obnoxious to corruption and change: *here we dwell in houſes of Clay*, Job.4.19. *whoſe foundation is in the duſt*, and may truly ſay *to corruption, Thou art my* 17.14. *father, and to the Worm thou art my mother and my ſiſter*; There we ſhall die no more, but be as the *Angels*, the *ſons of God*, being the *Children of the Reſurrection.* Luk.20.36.

2. 'Tis ſown in *diſhonour*, ſhall be raiſed in *glory*; when we come into the World, we bring bodies, ſome of whoſe parts and members ſeem to be ἀσχήμονα καὶ ἀτιμίας, *uncomely and leſs honourable*, beſides the *rugæ* and *maculæ*, the *wrinkles*, *ſpots*, and *blemiſhes*, which *age*, *ſickneſs*, and other *caſualities* do imprint upon us. But then in the deſtitution of theſe deformities, our bodies ſhal be more *reſplendent* than the Sun, and brighter than the golden light of *Aurora*. The glories of Mount *Tabor* were but *ſhades* and *darkneſs*, compar'd to that refulgent light, ὑπὲρ τὸν λαμπρότητα τῦ ἡλίυ, *ſo far exceeding the brightneſs of the Sun, ſeptuplùm*, ſaith St. *Ephrem*, wherewith Acts.26.13. now our Lord is cloathed, and yet ſhall he change our *Vile bodies*, until he

Phil. 3.

hath made them like his *Glorious body.*

3. 'Tis ſown in *weakneſs*, ſhall be raiſed in *power.* Here labours, diſeaſes, or years, ſoon make the *keepers of the houſe to tremble*, *the ſtrong men bow down themſelves*, and the *grinders to ceaſe.* There ſhall they be firm and robuſt, ſhall renew their ſtrength like the *Eagle*, and like the youthful *Cherubs*, their agility ſhall be great and indefatigable.

4. 'Tis ſown an *animal* Body, ſhall be rais'd a *ſpiritual* Body. Here our bodies, as of other *Animals*, need meats, and drinks, and conſiſt of members, and organs neceſſary to receive, concoct, and digeſt them; but there they ſhall be *ſpiritual*, there will need no *Stomach*, no *Liver*, no *Inteſtines. Meats for the belly, and the belly for the meat, but God will deſtroy both it and them. Hierocles* ſpeaking of the *Apotheoſis* of good men, tells us they enjoy beſides ἀλήθειαν καὶ ἀρετὴν ἐν ψυχῇ καθαιρότητα ἐν τῷ πνευματικῷ αὐτῆς ὀχήματι, *beſides Truth and Vertue in the Soul, a great meaſure of purity in its ſpiritual Vehicle.*

St. *Paul* is poſitive, That the Bodies of Saints at the Reſurrection ſhall be *phyſically* and *really*, not *morally* only *ſpiritual* and *celeſtial*; *for fleſh and blood cannot*

cannot inherit the Kingdom of God. We ſhall have bodies as tenuious and imperceptible as are the bodies of *Angels*, not ſo craſs and groſs as *Air*; but purer than the liquid *Æther*, and have for a *Veſt*, to uſe *Macarius* his phraſe, Νέξαν τοῦ Θείου, *the glory of the divine light.* So 'tis no wonder that *Saints* of *old* and *ſince have groan'd within themſelves, waiting for the adoption*, viz. *the Redemption of the body.*

A great and memorable inſtance whereof, worthy to be written in *Cedar*, or engraven in *Braſs*, is this *venerable Matron*, whoſe *Obſequies* we now *celebrate*, whom now we *conſecrate* to *Eternity.* I have diſcourſed to you the *heighths* and *perfections* of *Chriſtianity*; you have ſeen it in the Rule; and if you had now ſuch a *Speculum* or *mirrour* as would reflect *her* life, you would ſee it in the *Example.* St. *Hierom* thought *if all the members of his body were turn'd into Tongues, and all his Arteries became vocal, yet he could ſay nothing*, ſanctæ & venerabilis Paulæ virtutibus dignum, *worthy the Vertues of holy and venerable* Epitaph. Paula. The like may I ſay with much more reaſon of *holy* and *venerable Anna.* Not only becauſe I am ſo much inferiour for *plenty* of *words*, and *Rhetorical*

ſchemes of ſpeech to that *eloquent Father*; but alſo becauſe my Argument is much more *illuſtrious*, *refulgent* and *ſublime*; for if I ſhould inſtitute a *parallel* between them, you would find *equal Devotions* ſurmounted by *Prudences unequal.*

I much applaud that *Father*, who would praiſe *nihil niſi quod proprium*, *nothing but what was her own*, and which ſprang from the pure fountain of her holy mind. So ſhall I, paſſing by the τὸ οὐκ ἐφ' ἡμῖν *things not in our power.* Such are, the *Philoſopher* tells you, the *Body*, *Poſſeſſions*, *Honours*, *Principalities*, and *whatſoever are not our own works.* And that too for the very reaſon his *excellent Commentator* aſſigns, *We are not arbitrarious Lords of any of theſe things.* And therefore I ſhall paſs by her *Extraction*, *Education*, *Preſence*, and that *comely Meen*, with which ſhe ſtruck all perſons at once with *Love* and Reverence.

τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαὶ, καὶ ἐνὶ λόγῳ ὅσα οὐκ ἡμέτερα ἔργα. Epict.

καὶ τούτων οὐδενὸς ἡμεῖς ἐσμὲν κύριοι.

I ſay, I ſhall paſs theſe by, (*they being not greatly to be eſteemed by them that have them, though 'tis greatneſs to contemn them*) and ſpeak of her φιλοσοφωτέρον, καὶ ὑψηλότερον, *more divinely*, *more ſublimely.*

Habentibus non grandia, though *contemnentibus mirabilia.* St. *Hierom.*

She was then of the ſame Country with

with *Gorgonia*, her exact *parallel*, and that was the *Hieruſalem* above, *a City not ſeen with bodily eyes, but with thoſe of the mind*, where we have our converſation, whither we are making haſte; where *Chriſt* is a Citizen, and all that πανήγεις, and Church of the firſt born are fellow Citizens. So you ſee 'tis true of her what the *Poet* ſaith of *Æneas*, *Contingit ſanguine cœlum. She was Heaven-born*, and her Nobility was, *The conſervation of the divine impreſſions on her Soul, and an imitation of God, the Architype, and firſt Pattern of all goodneſs.*

ἡ ἄνω Ἰερουσαλὴμ ἡ μὴ βλεπομένη, νοουμένη δὲ πόλις.

ἡ τελεία θέωσις, ἢ πρὸς τὸ Ἀρχέτυπον ἐξομοίωσις. Naz. Orat. 11.

She had an early inſtitution in Piety, and as it befel *Gorgonia*, who received *the Seeds of Piety* from thence, from whence ſhe receiv'd her *Life and Culture*. So our *Gorgonia* deriv'd the ſpiritual Ornaments of her mind from the ſame Inſtruments who had propagated her body. And no wonder, if that Cedar whoſe branches were *enveloped* in the Clouds, had taken *long* and deep rooting.

τὰ τῆς εὐσεβείας σπέρματα. τὸ ἦθος καὶ τὸ δόκιμον.

She was truly, and becomingly religious; the right knowledge of *God* and *Chriſt* did bear her enlightned mind ſo Eaven, that it was as far remov'd from Superſtition, as from Irre-

ligion. Hers was no ſelf-choſen Holineſs, ceremonial Righteouſneſs, opinionative Zeal; ſhe miſtook not the Tree of *Knowledge* for the Tree of *Life*.

She was not taken with high-flown *Enthuſiaſm* and *Seraphiciſm*, nor was ſhe patient of *Epicurizing* Philoſophy, nor tempted with *Antinomian* liberty.

She did not frame to her ſelf a *Phantaſtical* Religion, made up entirely of a Faith divided from Obedience, imagining all to be *done for* her, all to be *imputed* to her.

Nor did ſhe place her Religion in endleſs ſcrupuloſities about things indifferent; and though her carriage was always paſſive and obedient, yet never eſteemed little things worthy of great contentions.

She was no Opinioniſt, nor yet jealouſed any notions, which ſhe thought not inconſiſtent with Faith in Chriſt, and the obſervation of the Commandements of God.

She like *Gorgonia* reconcil'd the *ſublimity* of *Cœlibate* with the *ſecurity* of Marriage, and being σώφρων ἄτυφος, *chaſte and humble, blending the excellencies of Cœlibate and Marriage together*; giving proof to the World, that neither of theſe States ſo ſimply unite us to God,

τῷ γάμῳ τῆς ἀγαμίας καλὸν ἐρράσατα,

or

or divide us from him; neither of them ſolely to be declined, nor ſolely to be purſued, but that a vertuous mind may rule and moderate both *Conjugate* and *Virginity*. Well, as that, ſo this *Gorgonia* having been miniſterial a little *to the World and to Nature*, Θεῷ τὸ πᾶν ἑαυτὴν καθιέρωσεν, *conſecrated her ſelf wholly unto God.* ὀλίγα κόσμῳ καὶ φύσει.

Our *Anna*, like that *Propheteſs* the daughter of *Phanuel*, having liv'd an example to Wives ſome few years with an Huſband, a Widow about twenty nine years; in all which time ſhe departed not from the Temple, that is, deſerted not Church Communion, nor God's publick Service; but ſerved him with faſtings, and prayers night and day; ever ſince her Widow-hood devoting one day in the Week to faſting and prayer; in her deſolate eſtate trimming, dreſſing, and adorning of her mind for the *Bridegroom* of her Soul,

She was a ſevere exacter of indiſpenſible Duties of Chriſtianity; her Religion was ſolid and ſubſtantial; ſhe attended the τὰ βαρύτερα τοῦ νόμου, *the weightier things of the Law.* She was a through Chriſtian; in her was accompliſhed St. *Paul's* wiſh, ſhe was not *almoſt*, but *altogether* ſuch an one as himſelf, his Chain excepted.

Hers

Hers was no barren Faith; but it was fruitful in *good works*; Her Charity distributed it self to every object, to God, to man.

1. To God, by her frequent Fastings, her constant Prayers, her diligence in God's publick Service, her Zeal and care to promote his honour, to advance his Rule and Government in the hearts of all with whom she did converse, in whom she had interest. This she taught her Children so soon as *they* could learn, and this she taught them so long as *she* could speak.

τὴν τοῦ σώματος κάρπον, τὰ τέκνα, καὶ τέκνα τέκνων κάρπον τοῦ πνεύματος ἐποιήσατο.

'Tis said of *Gorgonia* that she *made the fruit of her body, her Children, and her Childrens Children become the fruits of the Spirit*; and hath not our *Gorgonia* done, or endeavoured the like? Who has been more painful, more faithfull to the *souls* of Children, Nephews, and Neeces, than she has been? who hath tanght them more *diligently*, who hath pray'd for them more *frequently*, more *ardently* than she hath done?

γένος ὅλον, καὶ οἰκίαν ὅλην ἀντὶ μιᾶς ψυχῆς.

'Tis said of *Gorgonia that she purified and devoted to God her whole stock and family, in stead of her single soul.*

So may we say of our *worthy Matron*, whilst an *Oeconomist* Wife or Widow.

Her house was a kind of Church, none

none ſo grateful, none ſo acceptable to her as a *painful*, and *conſcientious* Miniſter of *Chriſt*; None were the worſe, but many the better for coming under her Roof.

Gorgonia is ſaid to have been whilſt ſhe liv'd, *an Exemplar of all vertue to her Children*, and when God call'd her, ſhe left *her laſt Will behind her as a ſilent exhortation to her family.*

ὑπόδειγμα καλῶ παντὸς τοῖς ἐξ ἑαυτῆς. τὸ θέλημα τῷ οἴκῳ μετ' αὐτὴν σιωπῶσαν παραίνεσιν.

And was not this *imparallel'd Saint*, a great pattern of all good works to her Family? was not *piety*, *purity*, *humility*, *meekneſs*, *mercy*, and *every good work* moſt conſpicuous in her? And I my ſelf can witneſs, it was amongſt her laſt cares to recommend the ways of God, and a *ſerious* and *thorow* Piety to her Children.

And if the laſt *Wills*, and *Teſtaments* of all the dead, have ever been thought ſacred, and inviolable; what a further, what a freſh obligation have you (*my honoured Friends*) to be religious; that is, to tread in the ſteps, to write out the Copy of this *bleſſed Saint*, your *incomparable Mother*. But I was ſpeaking of her Charity.

The *eloquent Father*, ſpeaking of the often prais'd Saint, ſaith, *Who ſtretched cut a more liberal hand to the poor?* that

τίς χεῖρα δαψιλεστέραν τοῖς διομένοις;

he

he fears not to apply the words of *Job* to her, *The ſtranger did not lodge in the Street, but ſhe opened her doors to the Traveller; ſhe was eyes to the blind, feet to the lame, and a Mother to the Orphan.*

So *our Saint*, when ſhe was Miſtreſs of an houſe, and ſince; Who doth not remember the *largeneſs* of her bowels, and the *liberality* of her hands? Who hath not eat her *Bread*, worn her *Cloth*, received her *Medicaments*, applied her *Plaiſters*, and her *Unguents*.

Nor did ſhe leave any thing conſiderable to the Earth but her body. Exchang'd all ſhe had, for the hopes of a better life, leaving little beſides the imitation of her ſelf, and an ambition of the like Vertue.

Nor ever did ſhe with *works* of *mercy*, commute with God for thoſe of *wantonneſs* and *luxury*. Who ever ſaw a *garment*, or *an ornament* of a garment which was *ſuperfluous* upon her? much leſs did ſhe uſe *Ceruſs*, or *Stibium*, *Scarlet*, or any other *fucus*, *ſigns* and *indications* of a *ſick* and *weak* mind. But like the aboveſaid *Gorgonia*, although ſhe knew *many and various external Ornaments of her ſex, yet ſhe eſteemed none ſo ornamental as her manners, and inward purity*

πολλοὺς καὶ παντοίους γυναικῶν κόσμους τοὺς ἔξωθεν. τιμώτερον δ' οὐδένα τοῦ ἑαυτῆς τρόπου καὶ τὸ ἔνδον ἀποκειμένης λαμπρότητος.

rity and brightneſs of her mind; the only ruddineſs which pleaſed her, was that of modeſty; the only white, was that of faſting and abſtinence.

The *Father* commends *Gorgonia*, for *that ſhe did not labour ſo much to ſeem, as really to be good.* μὴ τὸ δοκεῖν παρ' αὐτῇ πλεῖον τῆς ἀληθείας.

So our Saint *blew no Trumpet*, made no noiſe, retir'd to her Cloſet, ſhut her door, and offered the Sacrifices of an *univerſal* Righteouſneſs to him *that ſees in ſecret, but rewards openly.*

What more *ſagacious* in practical godlineſs than her diſcourſes? yet what more prudent than her *ſilence?*

So the Father admires *Gorgonia*; *Who knew the things of God better than ſhe,* both from the ſacred Oracles, and her own underſtanding; *yet who talked leſs?* containing her ſelf within the bounds of Piety proper to her *ſexe.* And this alſo is the genuine character of our *Anna.* τίς μὲν ἔγνω τὰ περὶ θεοῦ μᾶλλον; τίς δὲ ἧττον ἐφθέγξατο;

Ταῦτα μεγάλα μὲν, οὐ ψευδῆ δὲ. *Theſe are great things, and theſe are great Truths.*

Thus theſe two *great Saints*, lived inſtruments of Good, examples of Vertue, and ornaments of their Sex, and now you long to hear how they *died.* Truly they *were lovely and pleaſant in their lives and in their death they were not divided.*

Of

ἐπόθει μὲν τὴν ἀνάλυσιν.

Of *Gorgonia* the *Father* tells us *she earnestly desired her dissolution*; and to be with Christ, she preferred before all the pleasures of the World.

So our Saint all the while of her last and happiest sickness, breath'd out no other longings: but as the Hart panteth after the Water-brooks, so *panted her soul after thee, O God*; *Her soul thirsted for God, for the living God, oh when should she come and appear before God?*

ὄψις μία, τὴν ἐκδημίαν, καὶ τὴν ἡμέραν γνωρίσασα.

Gorgonia had some *presensation* of death, a kind of *Vision*, making known the day of her departure. And as if this *Matron* had had some *such* sentiment and apprehension, at the very first notice of this last sickness she often used these words, *Lord fit me for thy self, and thy will be done.*

οὔτε ἰατρὸν ἄλλον πλὴν τοῦ παραδόντος.

Gorgonia fallen into a very great extremity of body, *suffered no Physician but God.*

How loth and unwilling our *Saint* was to use *Physicians*, not only in this, but in former sicknesses, is very well known to all that were about her; which did not spring so much from contempt of that *conjectural* Art, as from the *fulness* of inward peace, and a desire to be in a safe *Port* and Haven.

'Tis said *Gorgonia* having made her last

laſt day παρηγύρεων ἡμέραν, κοιμᾶται, *a day of joy and feſtival, ſhe fell aſleep.*

So *ours*, the day before ſhe died, confeſſed her humanity by groaning out now and then her ſenſe of a pain in her ſide; but on the day of her *Apotheoſis*, by *all ſhe did*, by *all ſhe ſaid*, by *all ſhe ſuffered*, there was nothing perceptible, but the *deepeſt peace*, the *ſweeteſt comforts*: with very little reluctancy of Nature, atteſted by a *few* drops of ſweat on a *hot* day, in a *hotter* room, with a *ſingultus* or *two*, ſhe reſign'd her *pure Soul* into the hands of her *merciful Creator.*

Oh Death where is thy ſting, O Grave where is thy victory? Let me die the death of the Righteous, and let my latter end be like his.

I will end with *Hierom*'s words on the Lady *Paula. Non mœremus quòd talem amiſimus, ſed gratias agimus quòd habuimus, imo habemus.*

We do not mourn that we have loſt ſuch an one, but we give infinite thanks to Almighty God that we ever had, yea that we have ſuch an Example.

An

An Example too big for *mine*, too big for *humane* Eloquence, none but an *Angel* is fit to write her *Epitaph.*

Now to the King Eternal, Immortal, Invisible, the Only wise God, be Honour and Glory for ever, and for ever.

THE END.

ERRATA.

IN the Preface for *quales* read *qualem*. p.1.l. 16. read קרבנים in the margin r. מנחה p.2.l.8, 10.r. ἁλισθήσεται. p.3.l.3.r. נמלחי l.4.r. מלחים p.4.marg. ἀνεφέρεται. p.5. marg.r. κρίσθαι. p.6.marg.remove the period to ποιεῖσθαι, put out the comma at πλείστου p.13.l.7. put out the comma after πάνδημοι. p.21.l.3. for friends, quoth he, read O friends, quoth I. p.32.l.7. *dele miser*. p.33.marg set these words against the 14.line, Myst.God!.p.495 p.41.l.7. r. *optimæ*. p.55. marg. *dele Epist. ad Cor*. l.12. p.65.l.18. r. *for all written*

In the Funeral Sermon.

In the Preface p.2.l.9. r. Righteous and godly, p.13. l. 5. r. *Thespesian*.

D

THE PREFACE TO THE READER.

Reader,

I *Design no* Apology, *not only because when 'tis* unextorted, *it leaveth some ſuſpicion of guilt; but becauſe that part of the World, which is* capable *of it doth not need it; and that which doth, is ſo tranſported with* Paſſion, Prejudice, *and* Pride, *that they can make no good uſe of it. Nor do I take my ſelf concerned at that γογγυσμὸς amongſt my Brethren of the* Clergy; *whilſt the Lovers of* peace *and* preſent

John 7.12. Private whiſperings.

things, *gave me ſo much aſſurance of their favourable reception, of the Notions which I then delivered; as I make no doubt but others will, when they ſhall have prepared their minds for* wiſdom, *by freeing themſelves from* Popular opinions, *and from paſſions; and ſhall have ennobled their Souls by a full, entire, and generous liberty, both of Judgment and Will, as that excellent Frenchman adviſes; whoſe ſecond Book I would have all men read, who are impatient of ſuch diſcourſes which reliſh not of their antient* Syſtems. *Can any pretender to* Wiſdom *and* Vertue *take it unkindly to hear me ſay, That I have an infinite ambition to be uſeful in my generation to the* great God, *who made the World, and to the* Holy Jeſus, *the only Son of God, who attempted to reform it? That my ſpirit is ſtirred within me to ſee the love-*

Charron lib. 2. de la Sageſſe.

ly

ly face of Chriſtianity *ſpotted, blanched, and disfigured, with Vanity, Superſtition, and Idolatry? I am aſham'd, that whilſt the* Jews *Temple was building, there was neither hammer, nor axe, nor any tool of Iron heard in the houſe; but now when we are raiſing an houſe to* him *that dwells not in Temples made with hands, we ſhould make ſo much uſe of Iron, and Steel, and ſhould reckon Guns and Swords, Flames and Faggots amongſt our means of grace. I am ſorry we ſhould ſeem to have more of* Nimrod *than* Solomon *in our building; that we ſhould partake of the Curſe poured down upon the Work-men at* Babel; 1 King. 6. 7.

——Let's make the Brother,
The Sire and Son, not underſtand
each other.

Methinks 'tis unhappy that the

Poet ſhould have ſo happily expreſſed that Spirit which hath poſſeſt the Guides *of* Chriſtendom *in theſe words:*

Ariſe betimes, while th' Opal colour'd Morn,
In Golden Pomp doth May-days dore adorn;
And patient hear th' all-differing voices ſweet,
Of painted Singers that in groves do greet
Their Love-bon-jours each in his phraſe and faſhion,
From Trembling pearch uttering his earneſt paſſion:
And ſo thou maiſt conceit what mingle mangle
Amongſt this people ev'ry where doth jangle.

Such is the tumult *and* noiſe *all over the Chriſtian world, that the great* Apoſtle *cannot be heard, who calls*

calls loud upon us to walk by the ſame Rule, *and* to mind the ſame thing. *And if it was but* noiſe, *it were ſo much the better; but there is real danger:* Chriſtianity *is in danger, and in ſuch a caſe, no wonder if a Genuine Child, who never ſpake before, ſhould ſay,* Don't kill Cræſus. Phil. 3. 16.

Our Lord hath told us that a Kingdom, City, or Houſe divided cannot ſtand, but is brought to deſolation; *what may we not fear then touching the* Kingdom of Chriſt, *or the* City of God? *Whence is that* diſquiet *of the minds of men, and* trouble *of their conſciences? whence is that* decay *of ſanctimony and holineſs of life? whence that* coldneſs *of our Charity? whence that* increaſe *of Irreligion and Atheiſm among thoſe who pretend to be* within? *whence that great* offence *taken by thoſe that are* without? *Whence are many* Mat. 12. 25.

troubles in Churches *and* States *to their utter ruine and ſubverſion? Are they not from our diviſions in Religion? Whoſoever doubts theſe things, may do well to conſult an excellent diſcourſe from* Saumour, *intit'led* La reunion du Chriſtianiſm, *which together with the two pieces that* worthy Authour *promiſes, I doubt not but would much oblige the whole* Chriſtian *World. A man who ſhall but a little erect himſelf and look about, may ſoon ſee many gaſtly ſights and grievous to a pious ſoul.* Here *a* Mind *full of diſquiet, there a* Conſcience *full of trouble. On the one hand a great decreaſe of* Vertue; *on the other no leſs an increaſe of* Irreligion *and* Atheiſm. *Within, our* Churches *fill'd with* Maſſacres *and* Rebellions, Smoak *and* Flames; *without, the* Jew, Mahometan, *and* Pagan *warming their hands thereat.*

Or, *La maniere de rejoindre tous les Chreſtiens ſous une ſeule confeſſion de Foy.*

Hence

Hence all that contempt which prophane *and* raſh *ſpirits caſt upon our* holy things, *and upon* them *who do adminiſter them. Can the beſt Inſtrument of humane happineſs, ſet on foot and advanced in the World by the infinitly* beſt *of Beings, diſquiet the mind, dethrone vertue, ſubvert States, foment prophaneneſs, and encourage impoſture, if there was no falt in the adminiſtration of it? And can any great mind ſee a venerable Religion, inſtituted by* God, *adminiſtred by his only* Son, *to countermine the Enemy of mankind, and to undo his* works, *ſo unhappily perverted, as to be made miniſterial and ſubſervient to* them? *I ſay can any great* Chriſtian *mind ſee ſo ſhameful a defeat put upon the* Son *of* God, *and be ſilent? What's this but to be aſhamed of him among men? but to betray him? Well, then when the rays, and beams*

The worthy Mr. *Claude* affirms the true Church is known by theſe two Characters; *L'un, ſi l' on y enſeigne toutes les choſes clairement contenuës en la Parole de Dieu; & l' autre, ſi, d' ailleurs, on n'y enſeigne rien qui ſoit contraire a tes choſes, &* qui en corrompe *L'efficace,* ou la force.

of the Sun ſhall cauſe darkneſs, then ſhall Religion be juſtly charged with all the diſquiets *and* diſorders *in the World. Either theſe are not* Meſſes *from that* Pot; *or elſe ſome ſervant of the* Prophet *hath infuſ'd ſome quantity of* Colloquintida *or wild Gourds. Yea, yea, the Servants have either been ill imployed or ſlept, whilſt ſome* envious one *hath ſown his* Tares *in our Lord's field; ſo that the* weeding *it is a tacit reproach to the* Husbandman; *and therefore no wonder, if* he *that hath, or doth worſt deſerve, be leaſt at eaſe then, when this negligence ſhall be reproved. Were we but as patient of the Cure, as we are of the Diſeaſe, there would ſoon be found an* Æſculapius, *who could* unite *and* enliven *the ſcattered pieces of our* Chriſtian Abſyrtus.

In the mean while methinks all lovers of Wiſdom *and* Vertue *ſhould take it not amiſs, that men*

endea-

endeavour to render Chriſtianity intelligible, conſiſtent with its ſelf, ſubſervient to Vertue *and* Happineſs, *and* Pacifick.

Intelligible, *as doubtleſs it is. It is far fetch'd and affected terms*, extraſcriptural terms, *whereunto* narrow *and* pedantick *ſpirits do pertinaciouſly adhere, which would render* Chriſtianity *unintelligible to the* Saints Paul *and* Peter, *with the other* Apoſtles, *if they ſhould ſtart out of their graves and hear ſome* Doctors of the Chair.

To what head muſt we reduce the diſcourſes of the Order *of Gods* eternal *Decrees, of the* conditional *obligation of* abſolute *Promiſes, of the* fatal *determination of* free *will? Muſt we be ever preſſing men to the* obſervation *of the Precepts of Chriſt; and yet all that while openly acknowledge, nay teach, that that ſame* obſervation *is neither poſſible*, nor neceſſary?

And

And what ſhall we think of thoſe moſt unadviſed people, who would divide between Goodneſs *and* Happineſs; *who ſuperſede* Vertue, *and ſubſtitute I know not what kind of* Faith *in the place thereof. Who would think he heard a Doctor, and in ſome mens opinion no ſmall Prophet, thus reſolving the doubts of his immoral Saints?* It is not the greatneſs of ſin, nor continuance in ſin, nor backſliding into ſin, that is the true cauſe of thy ſtaggering, what ever thou pretendeſt, but ſolely from thy Unbelief. *Which paſſage a very* learned *and* worthy *perſon thus paraphraſeth*: That though a man perſevere in an habitual courſe of the greateſt wickednesſes, yet for all that he hath an undeniable claim to all the Promiſes of the Goſpel; if he will reſolve at all adventure to be ſtomachful in his conceit, that they were particularly made and deſigned

Clamores Antinomorum impios eſſe, qui vociferantur renatos retinere Spiritum ſanctum, & juſtos eſſe fide, etiamſi perſeverent in ſceleribus contra conſcientiam. Melanct. *Epiſt. lib.* 1. *Ep.* 70.

deſigned to himſelf; *and then obſerves, if this be one of the myſteries of their new Godlineſs (as it is the choiceſt one) that* no doctrine can poſſibly be invented more apparently deſtructive of an holy life, or repugnant to the tenour of the new Covenant, which *(as that happy pen words it)* is plainly nor more nor leſs, than God's ſtipulation of Eternal life, upon no other condition, than of an habitual, and uniform obedience to the Goſpel.

And as for turbulency, *which I attribute not ſo much to their* ſurly *and* waſpiſh *diſpoſitions, as to ſome* malign *influence of their notions*; *many of them being of a* complaiſant *air, and* converſible *humour, until they come forth full of their* Maſter, *and have filled up his character given him by the* meek *and* placid Bucer. Your judgment is governed by your paſſions, and

Judicas prout amas vel odiſti, amas autem vel odiſti prout libet.

your

your paſſions by your humour. *Upon which occaſion it was that the* incomparable Hugo Grotius *obſerv'd, that the Diſciples of* Melanchton *were* boni & lenes, *good men and meek, whilſt thoſe of* Calvin *were* aſperi, & tales, quales in maximam partem humani generis Deum eſſe ſibi imaginantur, *ſowr, ſevere, and ſuch as they imagin God to be toward the greateſt part of mankind. I ſay for* turbulency, *I am in ſome doubt, whether the Men or their Doctrine be moſt blame-worthy; whether they ſpoil their Doctrine, or their Doctrine them. Be that as it will, I am ſure all* Chriſtendom *is fill'd with* Scandal *taken at the* proud, imperious, unquiet, *and* uncharitable *Spirit of that which ſome love to call,* Calviniſm, *which ſoon degenerates into a mercileſs Tyranny where it governs, and finds both States and Churches work enough, where it ought*

Tantum refert quo utaris Doctore, ſaith that excellent perſon in his *Votum.*

ought to be governed.

I cannot but mightily applaud a noble *and* generous *paſſage in an* Authour *before praiſed, and tranſcribe it ; not only becauſe it expreſſes my ſence, better than I can my ſelf ; but alſo for that it is incapable of contraction. Saith he,* There can be nothing more miſchievous, or intollerable in any Church or Common-wealth, than theſe peremptory dictators of truth, and profeſſed Maſters of Polemick skill; they are ſo exact and curious in their own Speculations, and impoſe them with that ſeverity upon the conſent of mankind, and by conſequence require ſuch hard and impracticable conditions of agreement and Church Communion, as muſt unavoidably break any Society of men into factions and parties ; for what ſo vain as to expect an unity of judgment, in ſuch a multitude of uncertain

certain and undeterminable Opinions? And therefore thoſe men that ſtand with ſuch an unyielding and unflexible Stiffneſs upon the admittance of their own conceits make all reconcilements impoſſible, and all ruptures incurable; every little opinion muſt make a great Schiſm, and the bounds of Churches muſt be as nicely determined, as the points of a Dutch Compaſs. Their Bodies of Orthodoxy are as vaſt and voluminous as *Aquinas*'s Summs, and they have drawn infinite Numbers of wanton and peeviſh queſtions into the Articles of their Belief; and now when they have ſwoln up their Faith to ſuch a mighty bulk, and refined it to ſuch a delicate ſubtilty, 'tis unavoidable but that this muſt perpetuate diſputes and diviſions to all Eternity. *So far that worthy Author.*

And who ſees not that if every

Spe-

The excellent Mr. *Claude* makes it an errour in Mr. *Arnaud* to imagin, *que pour demeurer dans noſtre Egliſe, on ſoit obligé de diſcuter toutes les Controverſes qui ont eſté juſqu' à preſent agitées parmy les Chrêtiens.*

Speculative *truth forſooth, be a* neceſſary *condition of Eccleſiaſtical Communion, what a foundation is laid for numberleſs and endleſs diviſions. Then when all mankind ſhall have the ſame* craſis *and temperament of body, the ſame Education, the ſame natural, and the ſame acquired Parts, the ſame Intereſts, Relations, Age and Sex; then indeed we may reaſonably expect, they may have the ſame apprehenſion of* abſtruſe *and* Metaphyſical *notions, that the ſame* Ite, *the ſame* Venite *will be heard in all our Churches. But I expect to hear both from the ſeven Hills, and the* Leman *Lake, This man ſure dis-believes, if he do not deſpiſe our Chairs and our Rods. To whom I ſay; I believe that when a well pronounced Oration out of* Tully, *will ſet a diſlocated bone, or heal a broken leg, then will their* Poynant *Rods, and* Infallible *Chairs, ſo clarifie humane under-*

understandings, that they shall see that Promises upon impossible conditions are rich and precious, and that both parts of a contradiction may be true.

Phil. 3 15. τὶ ἑτέρως.

St. Paul *hath* ruled *this case*; If in any thing ye are otherwise minded, *you shall neither be esteemed a Publican or Heathen, nor yet delivered to Sathan, nor no secluded Church Communion: How then?* God shall reveal even this unto you. *And in the next Chapter he tells us that* peaceable mindedness *ought to be prefer'd above deep Speculations.* The Peace of God, *or* Christ, which passeth all understanding, *i. e. study of preserving peace, the* vertue, *not the* felicity; *and so 'tis enumerated amongst the fruits of the Spirit by the same* Apostle, Gal. 5. 22. *Which was the Scope of the following discourse; wherein, if I did not deserve, as I know I did not, the* Bays, *the* Laurel,

Τοῦτο.

ὑπερέχουσα πάντα νοῦν.

Videsis D. Hammond *in loc.*

rel, *nor a* Crown; *yet methinks no* pious *and* pacifick *ſpirit ſhould deny me a* Tripode, *a* Shield, *or a* Cup. *I advance no Faction, but labour to remove thoſe diſcriminating* Shiboleths, *which do moſt ſcandalouſly rend and divide Chriſtendom. You'l not find the leaſt intimation of any notion, but ſuch as renders the lovely* Religion *of our* Lord and Maſter Chriſt, *both more* intelligible, *and more* practicable, *than doth the vulgar Schemes, which* raign *and* rage *in ſome of our Preſſes and Pulpits. I knew I had to do with* Prejudice, *(and great is the power of* prejudice) *and therefore I ſheltred my ſelf under the protection of the* moſt excellent *perſons of the* firſt, *and* beſt, *and of the* laſt *and moſt* learned *Ages.*

Primum Evangelicæ ſimplicitatis eſt fratrem facta ſcriptaq; candide interpretari; deinde ſi quis lapſus eſt, qui diſſimulari non poteſt, non illicò ſæviendum in eum qui lapſus eſt, quàm nemo non labatur; ſed adnitendum ut, homine ſalvo, tollatur error. Demiq; ſic eſt admonendus proximus, quemadmodum nos admoneri cupieremus, ſi quid accidiſſet humanius, ſaith the wiſe *Eraſmus* in his Preface to St. Hilary.

And now at length, let me tell my Reader, *that it was prepared without any purpoſe of going beyond my hearer, which you may the rather believe by its late ſeeing the light. Had not ſome* petulant *and* malevolent *people* ſlandered *it, and traduced it, both amongſt the* fæces Romuli; *and before ſome* venerable *perſons; to whom I am very ready, both from my proper* inclination, *and duty, to give an account of all things of this nature, peradventure you had never received this trouble. I could pay them in their own coyn; but I know to whom* Vengeance belongs, *and ſhall right my ſelf only by the rule of* M. Antoninus, τὸ μὴ ἐξομοιοῦσθαι, by being as unlike them as may be. *For I have ſo learned Chriſt. But I'le leave them to their proper* Scorpions, *and comfort my ſelf with an obſervation from the* Quadrains *of* Guy de Faur.

Si

Si quelque fois le meſchant te
blaſonne,
Que t' en chaut il? helas! c' eſt
ton honneur:
La blaſme prend la force du
donneur:
Le Loz eſt bon, quand un bon
nous le donne.

I have done when I have further obſerved, that no notion in this diſcourſe hath any aptitude *or* tendency *to make any man the worſe Citizen of this world or of the City of God.*

And if it hath, or ſhall meet with any Unbelievers, *do not think that I am ſurprized, being well aware of that obſervation of* Lactantius; That men immerſed and ſunk into their pleaſing ſenſualities will not receive ſuch doctrines, though demonſtrated as clearly as if they were written with the beams of

Qui in vitiis ſibi placent, nobis non credent, etiamſi ſolem in manibus geſtemus.

the Sun. *I am well enough aware that ſome notions touched upon in this little Tract, though evident enough to a* competent *Reader, might yet from a* larger *deduction receive both* ſtrength *and* ornament. *For which reaſon, I have annexed another* Diſcourſe *hereunto, which may be of ſome uſe in the great diſquiſition of* Fundamentals, *and conſequently contributes ſomewhat to the* peace *of* Chriſtendom. *When you ſhall once underſtand what it is that renders an Article* neceſſary, *you will forthwith be convinced of their* paucity; *and the fewer matters we have of difference, in all likelyhood we ſhall the ſooner agree. I foreſee a great number of* ſmall *objections; but becauſe I am not maſter of ſo much leiſure as* Domitian *was, I ſpare you, after I have begged of you, you would*

con-

conſider *what I have ſaid, and of the God and Father of our* Lord Jeſus, *that* he *would give us* underſtanding *in all theſe things.*

Διὰ δυσφημίας, καὶ εὐφημίας.

Semper Optima pauciſſimis placuerunt.

A SERMON TO THE Clergie AT *STONY-STRATFORD* In the County of Bucks, Octob. 27. 1670.

St. *James.*

The Wiſdom that is from above is firſt *Pure*, then *Peaceable.*

Ἀνωθεν χρὴ πρῶτον μὲν ἁγνὴν ἔπειτα εἰρηνικὴν
Εἶμεναι.

By *Ignatius Fuller.*

LONDON,
Printed by *Evan Tyler*, and *Ralph Holt*, for *R. Royſton*, Book-Seller to the King's moſt Excellent Majeſty. 1672.

Mark 9. 50.

Have ſalt in your ſelves, and have peace one with another.

FOR the better underſtanding of theſe words, we muſt open the 49: Verſe. *For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.*

The particle *For*, intimates their connexion with the precedent words; and that they have the ſame ſence, will appear by the ſequel of this Diſcourſe; *viz.* That ſome part of the Body periſh, that the whole may be preſerved: which our Lord illuſtrates by an alluſion to the two-fold Oblation, or the קרבנם in the firſt and ſecond of *Leviticus*, the ὁλοκαύτωμα and θυσία, the burnt-Offering and the meat-Offering; the firſt was all burnt upon the Altar, in the ſecond the τὸ μνημόσυνον only, or the memorial, which was θυσία ὀσμὴ εὐωδίας, a ſweet ſavour unto the Lord: of the chiefly did the Law pro-

עֹלָה מִנְחָה
ὁλοκαύτωμα, θυσία.

Lev. 2. 2 θυσία ὀσμὴ εὐωδίας. Lev. 2. 13.

vide; Every Oblation of thy meat-offering ſhalt thou ſeaſon with Salt, neither ſhalt thou ſuffer the Salt of the Covenant of thy God to be lacking from thy meat-offering; and then adds; With all thy Offerings thou ſhalt offer Salt: which former words the LXXII. tranſlate thus. Πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται, and from them St. *Mark*, with reſpect to the ſence, πᾶσα θυσία ἁλὶ ἁλισθήσεται, *i.e.* Every gift of Sacrifice, or every Sacrifice, ſhall be ſalted with Salt. So that two things our Lord ſays; 1. Every one ſhall be ſalted with fire, that is of *them* of whom he was ſpeaking, who ſhould indulg their vitious and depraved affections. They ſhould be ſalted with fire, *i. e.* with both their eyes, and hands, and feet ſhould be confined to the Worm that doth not dye, and the Fire that is not quenched. A plain alluſion to the perpetuity of the fire upon the Altar of the burnt-offerings; for *Philo* obſerves, it was a Law of the exterior Altar, *Fire ſhall burn inceſſantly upon the Altar*: and though he makes that ſacred Flame a *Symbol* of our inceſſant Gratitude; yet our Lord refers to the conſuming quality of it: and in reſpect to the great Act of his Juſtice, God himſelf is called a Conſuming Fire. And indeed ἁλίζειν ſignifies as well

πᾶς πυρὶ ἁλισθήσεται· πᾶς αὐτῶν.

πῦρ τὸ ἄσβεστον v. 45.
πῦρ ὅτι τὸ θυσιαστήριον καυθήσεται διὰ παντὸς ἄσβεστον.
τὸ σύμβολον τῆς ἀκαιρείας ἡ ἱερὰ φλόξ.
Philo *of them that offer ſacrifice p.* 851. Paris 1640.

well to be *consumed*, as to be *salted*. So the Prophet; *the Heavens shall vanish as Smoak*. נמלכו ἁλιώσονται, μειωθήσεται. Hence מלכם are παλαιὰ ῥάκη, old rotten rags which *Abedmelech* supplied the Prophet with, to save his body from the Cords, by which he designed to take him out of the Dungeon. And in that respect Salt is like to Fire; that it hath a faculty of consuming as well as fire, with this difference; it consumes but part, whereas Fire, to use *Philo*'s words, πάντα ἐξαναλίσκει consumes the whole.

Heb. 12.29. *Deut.* 4.24. πῦρ καταναλίσκον. *Esai.* 51.6. Sym. Aqui. *Comminuetur, in salis modum conterentur.* Nobil. *Jer.* 38.11. *Vim consumendi.*

Every Sacrifice shall be salted with Salt; here our *Lord* takes the word in its proper signification, and intimates that every one who would be an acceptable Sacrifice unto God, must *refine* and *preserve himself* pure from all evil and corrupt Affections, as the Sacrifice is by Salt from all putrefaction. The *Summ* is this. Every man must by all means suffer some or other consumption; either by way of Salting, or by way of burning. This is the Vitious person, who will not *mortifie*, nor crucifie his sinful Lusts and Affections; he shall be salted with Fire, like the ὁλοκαύτωμα shall be wholly burnt up, and consumed, *i.e.* go whole into a state of perdition.

The other is the *Vertuous* Man, the true and real Christian, who is contented to part with Hand, or Foot, or Eye, or whatsoever else shall stand in competition with his obedience to his dear Lord and Master Jesus Christ. He like the θυσία is salted with Salt, a part of him only is consumed; and he enters maimed into a state of life.

Is. 34. e, f. Jer. 46. 10.

The Holy Scriptures frequently allude to both these Sacrifices: To the first; *My Sword shall be bathed in Heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment; the Sword of the Lord is filled with blood,* &c. *For the Lord hath a Sacrifice in Bozra, and a great slaughter in the Land of Idumea.*

Rom. 12. 1. θυσίαν ζώσαν.

To the second; *I beseech you by the mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.*

1 Pet. 2. 5. ἀνενέγκας πνευματικὰς θυσίας.

So St. *Peter*: We are an *holy Priesthood, to offer up spiritual Sacrifices acceptable unto God.* Such as are εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἀξίων γινόμεναι; Prayers and Eucharists offered up by worthy persons; these are τέλειαι μόναι, καὶ εὐάρεστοι τῷ θεῷ θυσίαι, as the *holy man* speaks; the only perfect and acceptable Sacrifices unto God.

J. Martyr.

God. In allusion hereunto St. *Paul* would have our speech always seasoned with Salt, *i. e.* defecate and refined from every thing that is putrid, corrupt, and rotten. The former words of this Verse are thought to be *loco non suo*, however may be shut up in a Parenthesis, and so we are at the Text.----*Have salt in your selves, and have peace one with another.* Col. 4. 6.

But here I cannot but observe another quality of Salt, *viz.* its *Unitive*, or *Henotic*. 'Twas of old a *Symbol* of Union and friendship, which is never more seasonable, than in our approaches to that God who is *One*. Of its use in holy things, our Books abound with instances. τῆς κατὰ φιλίαν ἑνώσεως. *Eustath.*

Immunis aram si tetigit manus
Non sumptuosa blandior hostia
Mollibit aversos penates
Farre pio, & saliente mica. [i.e.]

Salientem micam salis granum intellige, quod saliat cum in ignem missam sit. Porphyr. *Far pium* is *mola salsa*, which Greeks call κριθὰ μετὰ ἁλῶν. *Schol.* on *Homer.* Barly mingled with salt.

An innocent life, with a little *Mola salsa*, shall propitiate your Houshold Gods, sooner than whole *Hecatombs* without it. So *Tibullus*.

———————*Omnia noctis*
Farre pio placant, & saliente sale.

A little flower and salt expiats all the errours of the night. So likewise of its use in civil conversation; hereto *Æschines* refers when he tells us we ought highly to esteem the *salts* of the City, and the publick table.

Τῆς πόλεως ἁλὰς καὶ τὴν δημοσίαν τράπεζαν· περὶ πλείστου, δεῖ ποιεῖσθαι τὰ ἁλὰ παρατίθεσθαι. *Laertius in vita Pythag. p. 222. edit. Lond. 1664.* Ἐκ τῶν καθαρωτάτων, ὕδατος καὶ θαλάττης. *Reverentia mensæ.*

Hither also must we refer the Symbol of *Pythagoras*, *salem apponito*, set on the salt, by which he would that we should not dissolve friendship; because salt preserves every thing from putrefaction, and is made of the most pure, and liquid things, *viz.* Water, and the Sea, as *Gyraldus* observes: So *salem, & mensam ne præterito*, despise not the *salt* and table; whence the Reverence of the table was put for the law of friendship, as *Juvenal*, *Claudian*, *Euripides in Hecuba & Theocritus in Hyla* use it, and for that reason the *Antients* were wont to set it before their Guests before all other meat. But I shall end this observation with one antient and one modern testimony of this custom.

In his Comments of St. *Matthew.*

The first is of *Origen* speaking of *Judas* the Traytor. *Neque salis ejusdem, neque mensæ, neque panis communicati memor:* That he was mindful neither of the same salt nor table, nor the bread which our Lord communicated to him.

The

The ſecond is of *Baron Sigiſmond* who reports the *Czar* has no greater expreſſions of his kindneſs than to ſend from his table *bread* and *ſalt*, *idque maximi honoris loco habetur*, which is eſteemed a very great honour, which he himſelf received when *Ambaſſadour* both from *Maximilian* and *Ferdinand* to *Baſilius*. He was alſo invited to dine with the Prince, with theſe words, *Sigiſmunde comedes ſal & panem noſtrum nobiſcum*; *Sigiſmund* you ſhall eat our bread, and ſalt with us: And to this cuſtom 'tis not unlike but our *Lord* alludes in theſe words, *Have ſalt in your ſelves, and have peace one with another.*

He had obſerved that envy and ambition had moved that queſtion, *verſ.* 34. Τίς μείζων, which of them ſhould be the greateſt? and therefore in order to the *latter* 'tis no wonder he referred to the *former* of theſe *ſymbolical* qualities; I mean that in order unto *peace* that he referred unto *purgation*. *For only by pride comes contention.* So that you may pleaſe to take this Paraphraſe of the words. *Let the doctrine of the Goſpel corrode and eat out all the corruptions of your ſouls, and minds, and oblige you to all amity and peaceableneſs one with another*; of the latter of which I ſhall Prov. 13. 10.

chuse to intreat chiefly, and of the former only in order thereunto.

Where you must not expect a tedious *harangue* in praise of peace: For, *Quis unquam Herculem vituperavit?* whoever dispraised it? but rather a severe *stricture* and *reflection* upon the want of *charity* in the Christian World, with a proposal of some causes of that defect. Such as is,

1. The *non-purgation* of all vitious and depraved affections.

2. The mistaking the *true notion* of the Christian Religion.

3. The overvaluing of *opinions*.

4. The advancing doctrines which have *no good influence* upon our lives.

5. The taking up the sences of *late men*, without inquiring after the good old paths, wherein the *Fathers* of the *first* and *best* Ages walked; and such like.

And if peace was the last *Legacy* our Lord left us before he dyed, and the first *blessing* with which he did salute us after he rose again; how is it that that innocent *dove* has so many Ages since taken her flight, *& Terram* οἰρήνη *reliquit?* Of old in the multitude of believers there was ἡ καρδία, καὶ ἡ ψυχὴ μία, one heart, and one soul; and their mutual

Acts 4.32.

al charities, did *notam nobis inurere*, did ſignaliſe us, ſaith *Tertullian*: See, ſay they, how Chriſtians love one another, and are ready to die for one another. 'Twas *Lucian*'s obſervation in his *peregrinus*, who ſpeaking of his impriſonment, tells us 'tis incredible what zeal, and celerity the Chriſtians expreſſed in viſiting and relieving of him; in ſuch caſes Chriſtians were wont to *ſpare for nothing*; nay they inriched him, and aſſigning the reaſon hereof, he ſaith, ὁ Νεωθὶς ὁ σοφιστὴς ἔπεισεν αὐτοὺς, ὡς ἀδελφοὶ πάντες σφῖν ἀλλήλων, *i. e.* Their chief Law-giver perſwaded them they would become mutual Brethren.

Vide inquiunt ut invicem ſe diligunt; ut pro alterutro mori ſint parati; Tertul.

Ἀφθόνων πάντων.

Lucian pag. 996. *Edit. Par* 1615.

So the City *Prefect* in the paſſion of *Vincentius* calls Chriſtians by way of ſcorn *Fratres*, Brethren. But whoſoever ſhall take a view of the Chriſtian Churches from the beginning of the Fourth Century down to this very day; muſt needs ſuffer ſome kind of commotion even for Religions ſake; where he ſhall find no footſteps of that *Primitive charity*, though it may be, now and then a good man in vain calling for it.

Deridiculi cauſâ.

Of old the Church was all one body compacted by the *Literæ formatæ* even from the *Rhene* to *Nilus*; from the *Britiſh Ocean* to and beyond *Euphrates*: but

but now every little ſpot of earth has (God help us) a ſeveral Church Catholick: Nay ever ſince the opening of the *Springs* of Controverſies, and the determining of unneceſſary Queſtions, the Church has ſuffered a deluge of Opinions, and Schiſms, with which at this day 'tis over-run, and which is the ſaddeſt effect of all, ſince we are become *anathema to one another, almoſt no man is found cloſely to adhere to Chriſt.* The *diſſentions* of Chriſtians are the diſgrace of Chriſtianity. Witneſs the woful effects of the *Alexandrian* controverſie, wherein we have ſeen *Council* condemning *Council*, and one Prelate *another.*

Dum alter alteri anathema eſſe cœpit, prope ſane nemo eſt Chriſti St. Hyl.

Whom would it not grieve to ſee the *Mitre* and the *Croſier* ſtrangely converted into the *Helmet*, and the *Partizan*; and ſuch ingenious cruelties practiſed upon one another, as quite out-did the bloody Pagans? So that a *Heathen* complained, No *Wolves* nor *Tygers*, nor beaſt of *prey* are ſo hurtful to man as very many Chriſtians are to one another. What *Ingenuous* Chriſtian is not troubled to hear *Julian* beſpeaking diſſenting Chriſtians. *Audite me quem* Alemanni *audierunt*, & Franci, *i. e.* hear me whom the barbarous Nations have heard: To hear *Marcus Antoninus*; *O* Marcomanni,

Nullæ infeſtæ hominibus beſtiæ ut ſunt ſibi ferales pleriquæ Chriſtianorum, Ammian. Marcel.

ni, *O* Quadi, *O* Sarmatæ *tandem alios vobis inquietiores inveni*; at length I have found some others more seditious and more *unquiet* than your selves: So that a *Parisian massacre*, a *Guisian league*, or a *Powder-Treason*, and that too for Religion's sake (the more's the pity) is no great wonder in the World. But O tell it not in *Gath*, nor publish it in the streets of *Ascalon*, lest the Daughters of the *Philistins* rejoyce, lest the Daughters of the uncircumcised triumph. 2 *Sam.* 1. 20.

The Great *Eusebius* complained that the forementioned *Alexandrian* division caused the venerable divine doctrine to undergo the impure scorns and ludibries even of the *Pagans* in the midst of their *Theaters*. And how much Religion suffers in these late days by these means amongst weak men, who cannot, or will not distinguish betwixt humane passions, and divine revelations, I need not now remember. What devastation the *holy house*, the *Sambanite*, and the fatal *pile* have they made in the World! We have seen *Princes* unthroned, *Prelates* unchaired, and people over run with *fire* and *sword*, and all for Religion.

Τὰ σεμνὰ τῆς ἐνθέου διδασκαλίας τὴν αἰχιστὴν ὑπομένειν χλεύην ἐν αὐτοῖς μέσοις τῶν ἀπίστων θεάτροις.

Tantum Relligio potuit suadere malorum?

For

For Religion did I say? no St. *James* has better resolved that question, πόθεν πόλεμοι, whence are wars and fightings? are they not from your pleasures? by a Metonymy, *i.e.* for the desires of things rather pleasurable than necessary for humane, or divine life.

Ex cupiditatibus odia dissidia, discordiæ, seditiones, bella nascuntur, Cic. 1. *de* Fin.

Divitiis hoc vitium est auri, nec bella fuere
Faginus adstabat cum scyphus ante dapes.

When men drank in a treen dish, there were no wars.

Our hatred, dissensions, discords, seditions, our *holy* and *unholy* wars are from our lusts, our envy, our pride, our avarice, and our ambition: So that a great part of our sufficiency for these things is a cordial endeavour after an universal *purity* of heart, and life.

And therefore the best Philosophers do frequently discourse of their ἀρεταὶ καθάρσιαι, purgative vertues as necessary to preserve the soul for the knowledge of the most excellent, and useful truths. *For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.* Wickedness is destructive of principles; and this notion is agreeable to the sence of all mankind.

Wis. 1. Ἡ κακία φθαρτικὴ ἀρχῶν.

Amongst the *Gentiles* before a man could

could be imbued with the discipline of the *Eleusinia Sacra*, or the holy things of the *Magna Mater*, he must by certain degrees, and definite intervals of time be purged from the pollutions of this life, and the *sordes* of his sins.

They had their πάνδημοι, καθάρσεις, and then their ἀπορρητότεραι, and their συστάσεις, μυήσεις, and at length their ἐποπτεῖαι, their publick *purgations*, their more *recondid*, their *aggregations*, *initiations*, and then their *visions*: So we read no man could be consummate in the mysteries of *Mythra*, unless having passed through many degrees of punishments, δείξει ἑαυτὸν ὅσιον, καὶ ἀπαθῆ, *i. e.* he present himself holy, and unhurt. He must go through fire and water, hunger and thirst, great travels and such like, 80 in number: First, ἐλεφροτέρας, and then the δραστικωτέρας, The lighter, then the more labourſome, Τοτὲ τελεῖται ὁ τελούμενος, so the *Candidate* is consummate.

Διὰ πυρὸς παρελθεῖν, διὰ κρύους, διὰ πείνης, καὶ δίψης, διὰ ὁδοιπορίας πολλῆς.

So the Primitive Christians always caused the *Via purgativa* to precede the *via illuminativa*, from whom the *mystical* Divines had it. So the pretended *Dionysius* distinguishes the operation of the sacred *Mysteries* into three actions divided by their proper rites and seasons, *purgation*, *initiation*, and *perfection*.

Κάθαρσις, μύησις, τελείωσις.

The

The like we may obſerve in the whole procedure of the antient Church, either concerning ſuch as were to be made Chriſtians, or were to be reſtored to the communion of the faithful; and the firſt muſt go through the ſtate of *Catechumens*, then of *competents*, before they could be *fideles*. But touching their lapſed, their diſcipline was very ſevere; They were to go through τέσσαρες τόποι ἐπιτιμίων, four places of puniſhments, which they rarely underwent in leſs than *twelve years*. So true it is that the wiſdom which is from above is *firſt pure, then peaceable*.

Πρόκλαυσις, ἀκρόασις, ὑπόπτωσις, σύστασις, καὶ μέθεξις.

James 3. 17.

The reſtauration of which Diſcipline in the Church would be *doubtleſs* more acceptable to *God Almighty* than our extraſcriptural, and ſubtle determinations of Articles of our Faith, and the proſecution of all Diſſenters with *fire* and *ſword*; which at this day is the height of ſome mens Religion; ſaith the Great *Caſaubon*. Which yet St. *Paul* places neither in *circumciſion* nor *uncircumciſion*, *but in the new creature*, i. e. *in faith that works by love*; or *in the keeping of the commandments of God*. And which will moſt evidently appear, if we conſider that the great *end*, and *deſign* of Religion, is to entitle us unto, and inveſt

Res Deo gratior abſque dubio quam de fidei dogmatis ſubtiliter diſputare extra ſcripturas; & omnes diſſentientes ferro & flamma proſequi; in quo hodie ſummus pietatis apex ponitur, Iſa. Caſaub.

1 *Cor.* 7. 19. *Gal.* 5. 6. 6. 15. 1 *Cor.* 6. 9, 10.

veſt us with a Life after Death, and a bleſſed Immortality.

Now let us conſider firſt what it is that ſecludes us from that State; Saint *Paul* will tell you it is unrighteouſneſs, *Fornication, Idolatry, Adultery, Effeminacy, Sodomy, Theft, Covetouſneſs, drunkenneſs, Reviling, Extortion, Uncleanneſs, Laſciviouſneſs, Witchcraft, Hatred, Variance, emulation, Wrath, ſtrife, Sedition, Hereſies, Envyings, Murthers, Revellings,* and ſuch like; *I have told you before, and I tell you again,* ſaith the Apoſtle, *That they that do ſuch things ſhall not inherit the Kingdom of God.* Galat. 5.19.

What is it then that admits into that Kingdom? our Lord will anſwer that queſtion. *How readeſt thou,* ſaith he to the Lawyer, who had asked him *what he muſt do to inherit Eternal life.* Thus I read, *Thou ſhalt love the Lord thy God with all thy heart* &c. (which is no otherwiſe exemplified, than by keeping his Commands) and *thy Neighbour as thy ſelf; this do and thou ſhalt live,* ſaith Chriſt. Luke 10.26.

Herein alſo did the antient Church place the Eſſence of Chriſtian Religion, whereof I will give you aſſurance from Witneſſes *Domeſtick* and *Forreign.*

J.

κἂν λόγωσιν διὰ γλωττῆς τὰ τοῦ χρίστου διδάγματα. J.M. 2. Apolog.

J. Martyr; *If you shall observe any to live not as our Lord hath taught,* γνωριζέσθωσαν μὴ ὄντες χριστιανοὶ, *Let all the World know they are no Christians, although they make never such Orthodox Confessions of their Faith.* So *Athenagoras; No Christian is a wicked man, unless he be such an one as doth dissemble his profession.* So *Tertullian; You would have us renounce the name of Christian; we are excluded if our lives be as the lives of such as are not Christians.* And upbraiding to the Gentiles, that their Prisons, Mines, and Beasts were daily cloyed with Malefactors, he tells them; *There is not a Christian amongst them, unless he be there for his Christianity only; for if he be upon any other account, he is no Christian.* And again; *You will say even some of ours do swerve from the Rule of our Discipline, then they cease to be accounted Christians amongst us.* And in another Treatise, having enumerated very many of the works of the Flesh; he says, *He that is born of God will by no means commit these things; for if he should commit them, he would be no longer the son of God.*

οὐδεὶς χριστιανὸς πονερὸς εἰ μὴ ὑποκρίνεται τὸν λόγον. Athen. leg.

Excludimur, si facimus quæ faciunt non Christiani.

Nemo illic Christianus, nisi planè tantùm Christianus, aut si & aliud, jam non Christianus.

Desinunt tum Christiani haberi apud nos. Apol.

Hæc non admittet omnino qui natus à Deo fuerit, non futurus Dei filius si admiserit.

So *Minucius Felix; Your Prisons are crowded with your own number, but not a Christian amongst them,* nisi aut reus suæ

De vestro numero carcer exæstuat; Christianus ibi nullus nisi aut reus suæ, &c.

suæ Religionis aut profugus, *unless guilty only of his Religion, or a Runagado from it.*

So *Lucian* in his *Peregrinus* tells us, *They worshipped their crucified Sophist, and lived according to his Laws.* So *Pliny* to *Trajan* tells us, speaking of Christians, *They were wont to convene on a set day before it was light, and there to sing alternatly an Hymn to Christ, as if he were God, and to bind themselves by oath to no wickedness; but that they would commit no Thefts, nor Robberies, nor Adulteries, nor break their faith, nor betray their trust: which done, they were wont to depart, and to meet again to eat bread in common, but very innocently.* Agreeably hereunto doth the Prophet *Micah* reduce Religion to *Righteousness, Mercy, and an humble Piety*; and Saint *James* places true and genuine Religion in *Beneficence and Purity of life.* So that if Christians will contend as such, there remains to them only a laudable Ambition to excel in *Meekness* and *Humility*, in *Mercy* and *Charity*, in *Purity* and *Peaceableness*; and not in multiplying Articles of Faith, and then like foolish Builders, making all of them of the foundation, whereof St. *Hilary* doth gravely complain to *Constantius*, *That*

καὶ κατὰ τοὺς ἐκείνου νόμους βιῶσι. Ep. 97.

Carmen Christo quasi Deo dicere secum invicem.

Ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent.

Ad capiendum cibum promiscuum, tamen & innoxium. Mic. 6. 8. James 1. 27.

Conſcii nobis invicem ſumus poſt Niceni Conventus Synodum, nihil aliud quam fidem ſcribi.

after the Councel of Nice, *Chriſtians did little elſe but write Creeds.*

Nor in determining fruitleſs and indeterminable Queſtions; which all Chriſtendom may truly ſay, is *Fundus noſtræ Calamitatis, the Ground of all our Schiſms and Diviſions.* Had the *Tridentine* Fathers had a right notion of Chriſtianity, they would have ſpared their *Anathemata*, and *Geneva* their *Fires*, and *Dort* their *Wagons*; had they conſidered that ſuch and *only* ſuch Articles are neceſſary, without the explicit knowledge of which, we could not perform the conditions of the new Covenant. That is, Believe in God and Chriſt, and obſerve their Precepts, (this entitles us to the Promiſes.) They would rather have ſpent their Zeal in preaching St. *Paul's* Doctrine of Repentance from dead works, and the exerciſe of Charity. For I would the *Proud* Diſputer, and the whole *Polemick* Rabble ſhould know, that neceſſary Articles are neither *many*, nor *obſcure*.

The worthy Author of Cauſes of the decays of Chriſtian piety hath one chapter of the miſchiefs ariſing from diſputes.

I.

Not *many*. How *ſuccinct* was that *Creed* upon which our Lord built his Church. *We believe, and are ſure that thou art the Son of the living God*; and this was *Marthas* Creed, and *Salvation* was particularly promiſed to it.

Matth. 16. 19.

John 11. 27.

This

This was the end of writing St. *John*'s Gospel, that we might believe that Jesus *is the Christ the Son of God, and that believing we might have life through his name.* That Jesus Christ *was the Son of God*, was the Eunuchs Creed. So St. *Paul*; *This is the word of Faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.* And this simplicity did the *antient Church* retain. *Irenæus*, who when he had recited that Creed, which then was not so long as now it is, adds, οὔτε ὁ πάνυ δυνατὸς ἐν λόγῳ, *Not the most eloquent of all the Prelats in the Church* ἕτερα τούτων ἐρεῖ, *believes any more, and the most simple Ideot believes no less: the Faith being one and the same. They who have the greatest plenty of words do not exceed it, and they who have the fewest do not diminish it.*

John 20.31.

Acts 8.37.

Rom. 10.8, 9.

οὐδεὶς γὰρ ὑπὲρ ἢ διδάσκαλον οὔτε ὁ ἀσθενὴς ἐν τῷ λόγῳ. ἐλαττώσει τὴν παράδοσιν, *deminorabit traditionem.* Iren. *l.* 1.23.

So *Tertullian* tells us, the Rule of Faith is *only one; stable and unalterable.* So that it is no wonder that excellent *Prince*, in his Answer to *Perrone*, thinks *the number of things necessary to Salvation is not very great.* And further, his *Majesty thought there was no more expedite way to Peace, than diligently to sepa-*

Regula fidei una omnino est sola, immobilis, irreformabilis.

Arbitratur Rex rerum absolute necessariarum ad salutem non magnum esse numerum.

ſeperate Neceſſaries from Non-neceſſaries, and that we might all agree in Neceſſaries; in non neceſſariis Libertati Chriſtianæ locus detur, *in unneceſſary Articles let Chriſtian liberty take place.* The *King* further ſays, *That if we made uſe of this diſtinction for deciding of Controverſies at this day, there would be neither long nor fierce Contention amongſt Pious and Modeſt men*, about Articles *abſolutely neceſſary*; Nam & pauca illa ſunt, & ferè ex æquo ab omnibus probantur, *i. e. That they are both few, and upon the matter receiv'd by all* who would be accounted *Chriſtians.* Nay that *learned* and *pacifick King* doth ſo much value this diſtinction, for the leſſening of Controverſies, which excerciſe Gods Church, that he judges it *the Duty* of all that are *ſtudious of Peace*, diligentiſſimè hanc explicare, urgere, docere, *moſt diligently to explicate, urge, and teach it.*

Vid. ſis reſponſionem ad Epiſt. Card. Per. Londini 1612

And this is but the breathing of that Spirit which influenced the *firſt* and *beſt* Ages of the Church. How elſe ſhall we underſtand *Juſtin Martyr*, who anſwering that objection of *Trypho*, *That Chriſt ſhould be God before the World was, and be made man and be born, and yet not be born according to the*

Ἀνθρωπος ἐξ ἀνθρώπου.

the manner of men; οὐ μόνον παραδόξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν: *i. e.* (saith *Trypho*) *it seems to me not only incredible, but also foolish.* The *holy man* answers, *If I cannot demonstrate that he did pre-exist, the Son of him that made the Universe, and was a Man born of a Virgin; herein only 'twas fit to say I was mistaken; but not to deny that he was the Christ, if it should appear that he was a Man born according to the manner of men, and be demonstrated that he was made the Christ by Election: For there are some friends,* quoth he, *of our Profession, who do confess him to be the Christ, yet do affirm him to be a man born according to the manner of men.*

So *Cyril* of *Hierusalem. That God hath a Son, that you are to believe; but be not so curious as to enquire into the* Modus *of that Filiation; for if you seek it you shall not find it. Do not flie too high, lest you fall, but attend to those things alone which he hath commanded you.* And a little after he tells αὔταρκές σοι πρὸς εὐσέβειαν &c. *It is sufficient to assist thy Piety to know that God has but one Son.*

So *Gregory Nazianzen*, speaking of the holy Spirit, tells you. *There are that do depress him into the degree of a Creature,*

καὶ γὰρ εἰσί τινες, ὦ φίλοι, ἔλεγον ἀπὸ τοῦ ἡμετέρου γένους, ὁμολογοῦντες αὐτὸν χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γινόμενον ἀποφαινόμενοι. *Videsis* Just. Mart. p. 63. *Edit.* R. Steph.

καὶ ὅτι μὲν ὁ θεὸς υἱὸν ἔχει, τοῦτο πίστευε, τὸ δὲ πῶς; μὴ πολυπραγμόνει, ζητῶν γὰρ οὐκ εὑρήσεις· μὴ ἐξύψου σεαυτὸν, ἵνα μὴ πέσῃς. ἃ προσετάγη σοι, ταῦτα διανοοῦ μόνα. Cyril p. 101.

οἱ μὲν εἰς κτίσμα κατάγοντες, ὑβρίσαι καὶ δοῦλοι κακοὶ καὶ κακῶν κάκιστοι.

ὁι δὲ Θεὸν νομίζοντες, ἄνθεοι καὶ λαμπροὶ τὴν διάνοιαν. ὁι δὲ ὀνομάζοντες, τὶ μὲν εὐγνώμοσιν, ὑψηλοὶ, οἱ δὲ ταπεινοῖς, ἐκ οἰκονομικοί. Nazianz. Orat. 44. pag. 709.

ture & they he says, are injurious, and bad, and the worst of servants; There are that think him God, and they are Divine Spirits, and of clear, and bright understandings. There are that name him so, if it be in presence of men of good judgement. They are noble souls; but if in presence of weak Christians, they are not wise dispencers of the word: 'Tis all one as to cast a pearl into the dirt to object the voice of Thunder or the brightness of the Sun to a weak *ear, or eye, to give solid meat to him* that needs and *uses milk.*

So the Greeks if they believed the procession of the holy Ghost from the Son, yet did not condemn those of Heresie, who did not. See the Judicious and Learned Doctor *Stilling.* in his *Rational Account*, pag. 10, 11, 12, 13.

See relation of a conference, p. 25.

And to these excellent men I shall subjoyn a worthy *Prelate* of our own Church, who considering the proceedings of *Rome*, in the Article *Filioque* concludes, 'tis hard to *add* and to *anathematise* too. All which passages cannot be understood without that *Royal* distinction of necessary Articles and non-necessary. And so we see what stress holy and good men laid upon *the niceties of the Christian Faith.*

For the *modus* of that Procession. See *Cyril* late Patriarch of *Alexandria* to the Pious and Learned *Utenbogard.*

λεπτολογήματα πίστεως. Epiphan. *Ego me refero ad illas scripturæ voces, quæ jubent invocare Christum, quod est ei honorem divinitatis tribuere, & plenum consolationis est, τὰς δὲ ἰδίας τῶν ὑποστάσεων, καὶ διαφορὰς ἀκριβῶς ζητεῖν, ὑπὲρ σὺ συμφέρει.* Melancthon, Ep. 140. p. 708.

Yet

Yet all this notwithstanding the *boutefeues* and incendiaries of Christendome, suppose, nor Creed, nor Scripture sufficient to make up an Orthodox Christians Confession of Faith. To all such superfine wits, I shall oppose *Tertullian*; *What is* Athens *to* Jerusalem, *or the Academy to the Church, or Hereticks to Christians. Let them see to it who have introduced a Stoical, Platonick, or a subtle Christianity.* What needs any *curiosity after and beyond Christ Jesus*, or farther *disquisition after we have receiv'd the Gospel.* So soon *as we believe we desire nothing farther than to believe: for this we first of all believe, that there is nothing further that we ought to believe.*

Quid ergo Athenis & Hierosolumis, quid Academiæ & Ecclesiæ, quid hæreticis & Christianis. Viderint qui Stoicum & Platonicum & dialecticum Christianismum protulerunt. De Præscript. C. 7,8. *Nobis curositate non est opus post Christum Jesum, nec inquisitione post evangelium. Cum credimus nihil desideramus ultra credere. Hoc enim prius credimus, non esse ultra quod credere debeamus.*

In vain I say did he adore the *fulness* of the *Scripture*, and provoke the *shop* of *Hermogenes* to shew where the *matter in controversie was written, if not to bid him fear, that woe which is denounced against all such as add to, or detract from the Sacred Scriptures.* In vain did *Apollinaris* fear to write against the Heresie of *Miltiades, lest he should seem to some men to make additions to the Do-*

Adoro Scripturæ plenitudinem. Advers. Herm. c. 22.

ᾧ μήτε προσθεῖναι, μήτε ἀφελεῖν θεμιτόν. Eusebius l. 5. c. 16.

ctrine of the New Testament. To or from which he may neither add nor substract who would institute his life according to the precepts of the Gospel. They who think they can speak more properly than the Wisdom of God has spoken, let them reconcile themselves to *Athanasius*, who avers *the Sacred and Divinely inspir'd Scriptures are abundantly sufficient for the declaration of the truth:* and to Saint *Basil* who makes it *without all doubt a* φανερὰ ἔκπτωσις πίστεως *a manifest falling from the Faith and a most certain proof of pride* ἢ ἀθετεῖν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων, *either to reject any thing that is written, nor to introduce any thing that is not written;* Our Lord having said *my sheep will hear my voice, and a stranger will they not follow, but will flee from him; for they know the voyce of strangers.* And again, enquiring of what mind the ὁ προεστὼς ought to be, he saith he would have them *always to fear lest he should affirm or determine any thing besides the Will of God* τὸ ἐν ταῖς γραφαῖς ὁμολογούμενον, *without controversie laid down in the Sacred Scriptures, lest he be found a false witness of God.* And again he tells us 'tis the property of a faithful minister to *preserve intire and without the adulterate mixtures of any other Doctrines, that*

αὐτάρκεις μὲν γὰρ εἰσὶν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. Orat. cont. gentes.

De vera fide, p. 251. J. 10.

Regulæ brevior. 98.

that which was concredited to him by his merciful Lord to be communicated to his fellow servants, and he assigns irrefragable reason; because neither *our Lord, nor the Spirit of God spake from themselves:* Nay a little after he tells us, he would *spare to use such terms and words, which in so many syllables are not found in the divine Scriptures, though they did retain the same sence*; and assigns this reason for it; *such kind of terms and words, besides their novelty,* τὴν νῦν ξένον ἡμῖν ἐπεισάγει, *are apt to innovate the sence of things, and were never found used by holy men heretofore; These I have by all means declined,* ὡς ξένα, καὶ ἀλλότρια, *as strange and forreign to the holy Faith.* Nothing can be more concluding, unless I should end this observation with that voice out of the Cloud, which said, *This is my beloved Son in whom I am well pleased, Hear ye him.*

ταῦτα διασῶσαι τούτοις ἀνοθεύτως καὶ ἀκαπηλεύτως. *de Ver. fid. p. 249.*

φειδόμενος καὶ τῶν ὀνομάτων καὶ ῥημάτων ἐκείνων, ἃ λέξεσι μὲν αὐταῖς οὐκ ἐμφέρεται τῇ θείᾳ γραφῇ. *de ver. fid. p. 25.*

Mat. 17. 5.

2. *Cette parole contient nettement & clairement, tout ce qui est necessaire pour former la Foy & pour regler le Culte, les Mœurs,* saith the learned *Claude* in his Answer to *Arnaud. lib.* 1. *c.* 4. speaking of God's Word. Nay he further adds these excellent words; *Il est aise mesme aux plus simples, de juger si le Ministere sous le quel nous vivons peut conduire au salut, & per conséquent si nostre Societe est la veritable Eglise.*

Nor Obscure. Though some men think nothing makes a Solemnity but *Shades*, and therefore introduce their divine notions like *Homer's Deities*, always cloathed with *Cloud*. They represent our

Lord

Lord as another *Sphynx*, that they might be reputed the only *Oedipus's* in the World; but can we think that *he*, who was disclosed from the bosom of that God, who dwells in inaccessible *light*; *he* whose name is Ἀνατολὴ the East or the *Morning*; *he* who is the Sun of Righteousness, τὸ φῶς τὸ ἀληθινὸν the *true and genuine Light*, who was cloath'd with *Light* upon Mount *Tabor*, and in that Garment appeared unto the persecuting *Saul*; *he* who brought Life and Immortality to *light*, and whose Disciples are the *light* of the World; that he discourses *Ænigmata*, *Mysteries* and Darkness. We find him in his famous Sermon upon a Mountain indeed, but below the Clouds. Can we think it that that God who appeared in a pillar of *Fire* under the Oeconomy of *Moses*, appears only in a pillar of *Cloud* under the dispensation of Christ? Is there no light in the Sun that fountain of Light, because the blind man doth not see it? No, no, to the *Law* and *to the Testimony*, *if they speak not according to this word*, *it is because there is no light in them.* Tell me not there are δυσνόητα τινα, *some things hard to be understood.* St. *Chrysostom* solves that, πάντα τὰ ἀναγκαῖα ῥᾴδια, *all necessaries are clear and manifest.*

Isay 8.20.

2. Pet. 3. 16. Homil. 3. in 2. Thess.

feſt. So *Hilary*; *Almighty God doth not invite us to a bleſſed Immortality by hard queſtions, nor doth he ſollicit us with any great variety of a copious Eloquence; but propounds Eternity to us upon plain and intelligible terms, when this is all,* even to *believe that Jeſus was raiſed from the dead by God, and to confeſs him to be the Lord.* And a heathen *Hiſtorian* doth complain of *Conſtantius*, *That he did perplex the Chriſtian Religion, a Religion plain and intelligible enough, with ſuperſtition and dotage.*

Non per difficiles nos Deus ad beatam vitam quæſtiones vocat, nec multiplici eloquentis facundiæ genere ſolicitat. In abſoluto nobis ac facili eſt æternitas. Jeſum ſuſcitatum à mortuis per Deum credere; & ipſum eſſe dominum confiteri. De Trinitat. lib. 10. p. 231.

Am. Marcel. 21 Religionem Chriſtianam abſolutam & ſimplicem anili ſuperſtitione confundens.

For in the firſt and beſt Ages of the Church, Religion did not conſiſt of *Syſtems* of abſtruſe and difficult Speculations, nor dry and barren *Opinions*; but there was a ſpecial care had that their Theological notions were κατ' εὐσέβειαν *ſuch as tended to a vertuous and pious life,* and did not directly contradict the conditions of that Covenant by which we claim eternal happineſs; ſuch as are the *fatal* pre-determinations of mens *eternal* ſtates, and the *ſervitude* of humane minds; which pair of *Dogmata*, like *Hippocrates* his Twins, laugh and cry, live and die together. If there be any that are vertuous and conſequently happy φύσει, ἢ θείᾳ τινὶ μοίρᾳ, naturally and fatally ſuch. Such an one I would eſteem

1 Tim. 6. 3. Tit. 1. 1. κατ' ſignificat id quo tenditur Grotius *in loc. In id enim datur & fides & cognitio ut piè vivatur.*

esteem an *Hero* sprung *ex stirpe Deorum*;

———————————— οὐ γὰρ ἐῴκει
Ἀνδρός γε θνητοῦ παῖς ἔμμεναι, ἀλλὰ θεοῖο.

You'd think him not born of Mortal parents, but to be of divine extraction. But that a *Good* and *Righteous* God hath decreed from all Eternity, to bring into being innumerable *myriads* of Souls, who let them do what they will and can, are irreversibly determined to unspeakable *torments*; so great and so exceeding, that all the racks and tortures the witty cruelties of enraged Tyrants could ever invent or execute, would be ease and pleasure in comparison of them, and that these pangs should remain fresh upon them for ever and for ever; this saith a *learned* and *pious* person is the representation of that sowr *Dogma*, which he justly accuses of being contradictious to *Reason*, and *blasphemous* of God; and after tells you a great truth, That the serious and imperious obtrusion of such a dismal conceit as this, for one of the greatest *Arcanums* of *Religion*, is enough to make the free spirit, and over inclinable to prophaneness, to question the whole frame

Videsis Myst. of Godl. *lib.*10.2.

frame of it. And that this ſhould be done by men who pretend they would advance *vertue*, *piety* and *probity* in the World, is a great argument that they underſtand not the conſequence of their own *Dogmata* ſo well as the Tragedian did.

So *Suetonius* tells us of *Nero* he was *Religionum negligentior, quia perſuaſionis plenus cuncta fato agi.* *Ac vide ſeculi furores, Certamina Allabrogica de ſtoica neceſſitate tanta ſunt, ut carceri incluſus ſit quidam qui à Zenone diſſentit*, ſaith *Melancthon* to *Joach. Camerarius. Ep. 796 p. 923.* The ſame *Melancthon* to *Gaſpar Peucer* relating the ſame paſſage, cries out, *O rem miſeram! doctrina ſalutaris obſcuratur peregrinis diſputationibus*

Solvite mortales animos, curiſque levate,
Totq; ſupervacuis animũ deplete querelis;
Fata regunt orbem, certâ ſtant omnia lege.

Caſt away your cares, and forbear your fruitleſs complaining, for Fate governs the World, and nothing can fall out otherwiſe than it does.

And to introduce the *Servitude* of humane minds, doth neceſſarily ſubvert all Law, Diſcipline, and Religion, the *ſum* whereof is contained in the *Precepts* of Obedience, the *Promiſes* of Rewards, and the *Threatnings* of Puniſhments; but he that acts from an inevitable neceſſity, is uncapable of a commandement; that which could not be otherwiſe neither merits the *praiſe* of obedience, nor the *reproach* of diſobedience. We praiſe not the *Sun* that he riſes upon us, and ſpreads his comfortable beams in our *hemiſphere*; nor the *Clouds* that they drop fatneſs. We know they

they can do no otherwiſe; 'Tis ſo with Man under theſe Adamantine bonds of Fate: *Haud eſt nocens quicunque non ſponte eſt nocens.*

And now could I account for the *Degeneracy* of Chriſtendom from any other cauſe, I would have conſidered no other *Opinions*. When I look into the *Roman* Communion; the multitude of their *Indulgences*, and Pardons, their ſlight and ſuperficial *Penances*, their eaſie *Promiſes* of ſecurity to careleſs ſinners, muſt needs be acceptable to ſuch a kind of people as have a mind to enjoy this World as well as that to come, and ſo that part of the wonder ceaſes: But,

Iliacos intra muros peccatur & extra.

The *Reformation* is faulty too; which makes me think ſome bad doctrines do too much influence their lives. Such as an *imaginary Righteouſneſs*, an *empty Faith*, no *neceſſity*, no *poſſibility* of keeping the Commandments of Chriſt. What ſhould they do with a righteouſneſs of their own, who do expect to be made as *perfectly* righteous as the *holy Jeſus* the *Son of God*, by the imputation of a righteouſneſs *not* their own? Why ſhould they not ſet up their reſt in a Faith preſcind-

De Juſtitia Chriſti imputata nobis, quaſi eam omnem præſtitiſſemus, & de fide, quæ illam juſtitiam ſic imputatam amplecti debeat, nullum eſt verbum in ſacris literis. Grotii *Votum ad Articulum* IV.

preſcinded from Charity, who vapour to the World, *Quam dives ſit homo Chriſtianus ſive baptizatus, qui etiam volens non poteſt perdere ſuam ſalutem, quantiſcunque peccatis, niſi nolit credere.* And what neceſſity, what poſſibility of keeping the Commands of Chriſt, when St. *Paul* is *carnal, ſold under ſin,* does *not* the *good* he would, and does *the evil* he would not.

And ſo according to theſe mens Divinity, the meaſure of St. *Paul's* Vertue and Obedience, and of every *Regenerate* man ſhall be the ſame with the *Pagan's* in *Lactantius, Medeas* in *Euripides,* and *Lesbonicus's* in *Plautus.*

The *Pagan, Volo equidem non peccare, ſed vincor, &c. In good truth, I would not ſin but I am overcome, I am cloath'd with frail and weak fleſh, 'tis that which luſts, grievs, and fears to die;* therefore *I am led unwillingly, and I do ſin, not that I would, but I am compelled. I do perceive I do ſin; but that frailty whereto I cannot reſiſt doth neceſſarily enforce me to it.*

So *Medea;*

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
Θυμὸς δ' κρείσσων τῶν ἐμῶν βουλευμάτων.

Volo equidem non peccare, ſed vincor; indutus ſum enim carne fragili & imbecilla: hac eſt quæ concupiſcit, quæ iraſcitur, quæ dolet, quæ mori timet; itaque ducor invitus, & pecco, non quia volo, ſed quia Cogor; ſentio me & ipſe peccare, ſed neceſſitas fragilitatis impellit, cui repugnare non poſſum l. 4. c. 24.

I very well underſtand the horrid Crimes I am about to accompliſh; but my paſſion is too hard for my reaſon.

So *Lesbonicus*;

Scibam ut eſſe me deceret; facere non quibam miſer.
Ita vi Veneris vinctus miſer, otio captus in fraudem incidi.

I know what becomes me, but wretch that I am, I cannot do it; I am ſo taken with luſt and idleneſs, it is that deceives me.

But to this place I ſay no more, but only obſerve that memorable accident which befel the famous *Nicolas Zitinius*, who was put up by a Synod of the Reformed to explicate that *Paragraph* of St. *Paul*, agreably to the modern ſence of our *Genevenſian* Maſters; and he did, ſaith a noble Author, *eo Concilio rem ſtrenuè aggredi, briskly undertake the deſign*: but at length coming to thoſe words, *I thank God through our Lord Jeſus Chriſt*, hæſit attonito ſimilis, *was aſtoniſhed.* But after he had recollected himſelf, he broke out into theſe words: *Ecqua vero eſt iſta liberatio? What deli-*

Ecquod beneficium illud quod tantas Apoſtolo grates expreſſit? an quod in tanta eum peccati ſervitute detineri neceſſe fuit? hoc vero mihi equidem probari nullo pacto poteſt. Ego igitur, inquit, pariter ingentes patri luminum ago gratias, quod mihi nunc ab errore liberato veritatis ſuæ lucem adoriri voluit.

verance

verance is that? What benefit is that which drew ſo great thankfulneſs from him? was it that he was neceſſarily detained under ſo great bondage unto ſin? I can by no means think ſo; therefore, quoth he, *I give all poſſible thanks to the Father of Lights, who hath now cauſed the light of truth to ariſe upon and deliver me from my error.*

But whilſt *Zealots* and high pretenders to Religion, do againſt the ſence of *firſt* and beſt Ages of the Church, depretiate and vilifie moral honeſty, and obtrude ſuch falſhoods as are pure contradictions and impoſſibilities, and that with the ſame gravity, authority, and importunity as they do the holy Oracles of God, it will ſtartle prudent and conſcientious men; but gratifie the prophane and atheiſtical Spirit, who willingly takes this advantage againſt the whole frame of Religion, as if there were no truth in it.

Qui innocentiam colit, Domino ſupplicat; qui juſtitiam, Deo libat; qui fraudibus abſtinet, propitiat Deum; qui hominem periculo ſurripit, optimam victimam cadit. Hac noſtra ſacrificia, hæc Dei ſacra ſunt. Sic apud nos religioſior eſt illi qui juſtior. Min. Fel.

But in vain do I object *unreaſonableneſs* to theſe men, who diſclaim the uſe of their moſt noble Faculty in their affairs of greateſt importance; and that they may be always like themſelves, *they think they have reaſon ſo to do.* As if they had never read, *Try all things*; Myſt. Godl. p. 495.

hold faſt that which is good; believe not every ſpirit, but try the ſpirits whether they be of God or no; be ready to render a reaſon of the hope that is in you. Thus St. *Paul. If the blind lead the blind they both fall into the ditch: Why of your ſelves do you not judg that which is right,* ſaith our Lord? All which ſpeeches, if they do not adviſe men to make uſe of their *Reaſon* in the choice of their *Religion*, ſaith an Excellent perſon (*dulce Decus & Præſidium noſtrum*, the ſtrength and ornament of our Church) *I muſt confeſs my ſelf to underſtand nothing.* It was indeed the ſaying of *Apelles* in *Euſebius* μὴ δεῖν ὅλως ἐξετάζειν τὸν λόγον, *we muſt by no means examin the Faith.* But *Ludovicus Vives* tells *Alfaquinus* a great truth. *Tutiſſimum mentiendi genus eſt nolle rationem eorum quæ dicas reddere: It is the ſafeſt way of lying, to refuſe a reaſon of what you do affirm, and to intitle God to your dreams.* And the great *Hugo Grotius* ſaith, *Meritò ſuſpecta merx eſt, quæ hac lege obtruditur ne inſpici poſſit; you may juſtly ſuſpect ſuch wares as are ſold unto you upon condition you may not look upon them.* And a famous *Prelat* of our own Church, would have no man think the *Myſteries of Faith* contradict *reaſon*, or the principles thereof

Mr. *Chillingworth. p.* 97.

Euſeb. l. 5. 19.

L. Viv. de Ver. fid lib. 6. 1. *p.* 546. Lugd. Bat. 1639.

Lib. 6. *de verit.*

Bp. *Laud Rel. p.* 74.

thereof. And a *worthy perſon* now living, hath plainly told the World that *That Religion is certainly falſe at the bottom, that will not ſuffer it ſelf to be enquired into by Reaſon.*

And this was alſo the ſence of other men, who are in reputation for wiſdom. *Melchior Canus*; *Faith is not repugnant unto Nature but agreeable unto it, nor doth humane and divine reaſon diſſent but accord. Each is true, and one truth is not oppoſite to another; each of them is from God, and God is not contrary to himſelf.* And further he tells us; *It is the cuſtom of unlearned men, ſuch as are Saracens, Pagans, Hereticks,* ut cœca & temeraria Sectæ ſuæ Dogmata ſine judicio amplectantur, & quæ diſquiſitione egent maximè, ſine ulla diſquiſitione recipiant; *that they ſwallow down without any judgment every fooliſh and temerarious* Dogma *of their own Sect, and receive without any diſquiſition thoſe doctrines that moſt of all need it:* And after he hath moſt excellently perſtringed this folly, he oppoſes the divine method to it, and tells us, the Wiſdom of God *homines humano more inſtituit & erudit*, i. e. *rationales rationibus, inſtitutes and inſtructs men after the manner of men*; that is, *reaſonable*

Fides ſane cum natura non pugnat, ſed conſentit; nec diſſident humana & divina ratio, ſed cohærent. Utraque verum eſt, nec verum vero adverſatur. Utraque eſt à Deo, nec ſibi contrarius eſt Deus. Melc. Can. *c.c. fol.* 358. 359. Col. Agrip. 15 *A.*

creatures with reaſons. But I ſhall end this with the teſtimony of *Athanaſius*, whoſe *reaſon* is as *great* as his *authority*, he hath a little Tract on purpoſe againſt ſuch as would have men believe ἁπλῶς, καὶ μὴ καλανοεῖν τὸ πρεπὸν ἢ ἀπρεπές. i. e. *abſolutely, and never conſider what is or is not fit to be believed*; and in the body of that diſcourſe, there is one paſſage which I cannot but exſcribe. Athan. Tom. 2. p. 325. Ed. Par. 1627. Ἀλόγως πιστεύω; καὶ μὴ ἐξετάσω τί δυνατὸν, ἢ συμφέρον, ἢ πρεπὸν, ἢ Θεῷ φίλον, ἢ τῇ φύσει καλὰλληλον, ἢ τῇ ἀληθείᾳ σύμφωνον, ἢ πρὸς σκοπῷ ἀκόλουθον, ἢ τῷ μυστηρίῳ ἁρμόδιον, ἢ τῇ εὐσεβείᾳ ἄξιον, i.e. *Muſt I believe without all reaſon? muſt I not enquire whether the notion be poſſible, uſeful or decorous? whether it be grateful to God, congruous to Nature, and conſonant to Truth? whether it be conſequent from the Text, agreeable to the Myſtery, and worthy of Piety?* Καὶ τί κέρδος ἔξω; What profit is there in a Scheme of unintelligible things? or like a *Parrat* or an *Eccho* to reverberate a ſound empty of *mind* and ſence?

But this *Novelty*, amongſt the reſt, minds me of the Precept of the Prophet; Jer. 6. 16. *Stand in the ways, and ſee, and ask for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your Souls.*

And here let me mind you my Brethren

thren of the *Clergy*, of a *Canon* of our *own Church*, yet in force, ſpeaking of Preachers.

Imprimis vero videbunt ne quid unquam doceant pro concione quod à populo religioſe teneri & credi velint, niſi quod conſentaneum ſit doctrinæ veteris aut Novi Teſtamenti, quodque ex illa ipſa doctrina catholici patres, & veteres Epiſcopi collegerint. A Canon which I read many years ſince; but never reſented its worth, until by an inſpection into ancient divinity I found how different it was from that which now reigns in our Pulpits and Preſſes. And here let me obſerve for the ſervice of my younger Brethren, whoſe reading reaches not beyond *Geneva*; that thoſe Apples of ſtrife couched under the *Quinquarticular* queſtion, as *they* are apt to determine them, are as perfect a piece of *Novelliſm* as any other notion we contemn under that name at this day.

He that thinks the liberty of humane minds is injurious to God's Grace, or prejudicial to the faith and comfort of Chriſtians, accuſes thoſe famous Martyrs *Ignatius*, *Irenæus*, *Juſtin* and *Cyprian*, together with *Athanaſius*, *Baſil*, *Nyſſen*, *Nazianzen*, *Chryſoſtom*, *Ambroſe*, and *Jerome* of the ſame crime.

creatures with reasons. But I shall end this with the testimony of *Athanasius*, whose *reason* is as *great* as his *authority*, he hath a little Tract on purpose against such as would have men believe ἁπλῶς, καὶ μὴ καταναοεῖν τὸ πρεπὸν ἢ ἀπρεπές. i. e. *absolutely, and never consider what is or is not fit to be believed*; and in the body of that discourse, there is one passage which I cannot but exscribe. Ἀλόγως πιστεύσω; καὶ μὴ ἐξετάσω τί δυνατὸν, ἢ συμφέρον, ἢ πρεπὸν, ἢ Θεῷ φίλον, ἢ τῇ φύσει κατάλληλον, ἢ τῇ ἀληθείᾳ σύμφωνον, ἢ τῷ σκοπῷ ἀκόλουθον, ἢ τῷ μυστηρίῳ ἁρμόδειον, ἢ τῆς εὐσεβείας ἄξιον, i.e. *Must I believe without all reason? must I not enquire whether the notion be possible, useful or decorous? whether it be grateful to God, congruous to Nature, and consonant to Truth? whether it be consequent from the Text, agreeable to the Mystery, and worthy of Piety?* Καὶ τί κέρδος ἔξω; What profit is there in a Scheme of unintelligible things? or like a *Parrat* or an *Eccho* to reverberate a sound empty of *mind* and sence?

Athan. *Tom.* 2. *p.* 325. *Ed.* Par. 1627.

But this *Novelty*, amongst the rest, minds me of the Precept of the Prophet; *Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your Souls.*

Jer. 6. 16.

And here let me mind you my Brethren

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And farther, let me mind you of the *Anathemata* of the Synod of *Arles*. *Let him be* Anathema *who ſhall ſay that the divine Preſcience doth cauſe any man's death. That he who periſhed had not grace enough to be ſaved. That a veſſel of diſhonour could not riſe to be a veſſel of honour. That Chriſt did not die for all men, and would have all men to be ſaved.*

Anathema illi, qui per Dei præſcientiam in mortem hominem deprimi dixerit.

Anathema illi, qui dixerit illum qui periit, non accepiſſe unde ſalvus eſſe poſſet.

Anathema illi, qui dixerit Vas contumeliæ non poſſet aſſurgere ut ſit vas in honorem. Anathema illi, qui dixerit quod Chriſtus non pro omnibus mortuus ſit, nec omnes homines ſalvos eſſe velit.

I might farther inſtance in the novel ſence of that famous *Paragraph* to the *Romans*, which as a *great man* obſerves, no man takes up but he that hath a *Luſt to ſerve*; and could eaſily ſhew you that the antient Church were all for a *Metaſcematiſmus* in the words; and that St. *Auſtin* himſelf, when he underſtood it worſt, underſtood it better than his pretended followers now do. And thus have I imperfectly pointed out the cauſes of the decay of Chriſtian Charity in the World, and the *fomes* of thoſe ſcandalous diſcords which vex Chriſtendom at this day, *ridente Turcâ, nec dolente Judæo.*

And now I ſhall end with a ſuccinct *Paræneſis* to you that have vouchſafed your

your preſence and patience. And firſt to you my Brethren of the *Clergy*. Methinks I hear our *Lord* and *Maſter Chriſt* like another *Joſeph* beſpeaking his Brethren, going to their Father to *Canaan*, See that you fall not out by the way. *Have ſalt in your ſelves, and have peace one with another.* St. *Paul* propounds a great Queſtion Τίς ἱκανὸς πρὸς ταῦτα; *Who is ſufficient for theſe things?* The *Pſalmiſt* thought *to waſh the hands in innocency* was an excellent preparation *to compaſs the Altars of God*; and no doubt but it would prepare for that wiſdom alſo, which would make us meet to wait in the *Sanctuary*. My Brethren, much of the peace and proſperity of God's Church depends upon our vertuous and prudent conduct of thoſe affairs concredited to our truſt. We are conſtituted the Guides of Souls; and in a ſence to bear the Keys of the Kingdom of Heaven; but whilſt *it ſuffers violence and the violent take it by force*, let us ſee to it, that we our ſelves be not ſhut out.

Let us remember the Age we live in, 'tis *nice*: Many will not drink the waters of life, if offered to them in an unclean *Chalice*; they will not take the moſt medicinal doſe, if it be prepared

with *foul* hands. It is *Philosophical* and *Rational*; Absurdities will not go for Mysteries; weak and indemonstrable Propositions will not pass for supernatural Verities; nor humane Presumptions, for divine Revelations. Let our Discourses be strong and useful, that no prophane wit may say of our Exercises, as *Gallen* reproached the doctrine of *Moses* and Christ; it was διατειβὴ ἀνυπόδεικτος, *They are indemonstrable.* I could not read without great affection an Observation of the learned Dr. *Andrews* (in his *Concio ad Clerum* in a Provincial Convocation) of some men who did *involare in hunc locum, hoc divinæ sapientiæ Solium*, and what does he here? *hic ad Clepsydram* ἀκοσμὰ τε πολλὰ τε *cohærentia, non cohærentia, scabra, putida, insulsa, nec cocta, nec condita, præcipitare ad nauseam usque, & hoc scilicet concionari dicitur*; This is to preach forsooth; too too lively a Character of many a Preacher in these days. Let's for Christ sake see our Doctrine and our lives be pure and pacifick. If our Doctrines be doubtful and litigious, and our Lives be careless and scandalous, (but I'le rather use the words of the *pious* Author) *si Doctrina ludibrium, si Vita scandalum, fortasse non*

Nihil tradatur populo nisi quod & inhabitatum est, & ad fidei negotium necessarium, & ad piè viven-dum conducibile, saith the great *Erasmus Epist. lib. 24. Epist. 1.* δεικτικὰς.

non momento uno, non ictu oculi; sed sensim tamen senescet, evanescet, tendet ad interitum Ordo vester διὰ τὸ ἀσθενὲς αὐτοῦ καὶ ἀνώφελες. Nay I'le add a few words more of that good Man from the same Paragraph. *Enimvero nisi vos vobis hac parte caveatis, optimi Principis gratia, Procerum favor, Legum terror diu vobis cavere non poterunt.* But μαντὶ κακῶν. Well, you see *Purity* and *Peace* is in the precept of our Lord; the best method I know to derive it into our hearts and lives, is laid down in this sudden discourse; especially in that observation of the *Learned King*, who would have us distinguish between *Necessaries* and *Non-necessaries*, and tells us the duty of every *peaceable* Divine is to explicate, to urge, to teach that distinction.

And for your divertisement, now and then if you spent some time in *Nazianzen's Apology*, *Chrysostom de Sacerdotio*, and the 81. Paragraph of Mr. *Hooker's* Ecclesiastical Polity; as you would have no cause to repent your pains, no more should I that have put you in remembrance so to do.

And now my Brethren of the Laity, let me speak to you in a few words, *You* are concerned in the Text as well as *We*. *Purity* and Peaceableness becomes

you,

you, if you will comport with the precept of our Lord: have you any *pride* that extimulates and provokes you ſometimes, (to uſe the Prophet's expreſſion) to ſtrive with the Prieſt; and, which is worſe, to run from the Communion of that Church which bore you on her knees, and nouriſhed you with her breaſts? have you any *Avarice*, which when you fled from Idols præcipitated you into Sacrilege? theſe would be ſalted out. Well, Peaceableneſs you ſee is your duty, and Purgation in order thereunto. *Schiſm* is the direct contradiction to my Text; and you perceive how little reaſon any one hath, ſo to requite the *Prudence* and the *Charity* of that Church, wherein we have had the happineſs to be educated.

Are the conditions of her Communion *ſinful?* Or are you obliged to profeſs that which you *believe* is falſe, or practiſe that which you *know* is ſinful? Let me requeſt in her behalf, that you would not make the Sentiments of every angry Son of hers the meaſures of her Charity: or if you ſpy the tokens of *Avarice*, or *Ambition* on other of her Sons, you would not make them the meaſures of her Piety.

What is it that frights you from her Com-

Communion? It muſt certainly be reduced to her Doctrine, or her Manners. Doth ſhe teach any ſuſpected Doctrines? what then? ſhe diſclaims infallibility: though it may be ſhe is nearer it than thoſe that talk loudeſt of it. She gives you leave to ſuſpect; nay deſigns by her ſubſcriptions (which yet are not required from you) but an Inſtrument of peace; if the beſt, and moſt learned of her Sons do know her mind. Does any of her Doctrines deſtroy ſalvation? Indeed they of *Rome* ſay *Proteſtancy* unrepented deſtroys ſalvation; but I think neither you nor we have cauſe to believe them. Well then, if *Salvation* may be had with us, Take heed you don't run the hazard of it by an unneceſſary Separation from them here, whom (if ever you come to heaven) you muſt accompany hereafter. But are her manners defective? what do you mean? She teaches you to believe by the *Apoſtles Creed*, to pray by the *Example* of her Lord, and to live by the *Precepts* of her Saviour.

Bps. *Laud*, *Bramhall*, *Sanderſon*.

But you ſee ſome indications of carnality upon her Children; like enough; and ſo you might in the Children of Apoſtolick Churches, and may in the moſt confident pretenders to the moſt primitive

primitive Reformation. I have done. Methinks you ſhould grant me, that even in our Communion you may be as *holy* and as *humble*, as *meek* and as *merciful*, as *pure* and as *peaceable*, as perfect *imitatours of the Divine Nature*, as ardent *lovers of God and your Neighbour* as will comport with the Commandement, and entitle you to the Promiſe, which is ETERNAL LIFE.

Now to the King Eternal, Immortal, Inviſible, the only wiſe God be Honour and Glory for ever and for ever. Amen.

A SERMON TO A Great Preſence IN *LONDON.*

Articles of the Church of England.

Holy Scripture containeth all things Neceſſary to Salvation.

Reſpon. *Iſ. Caſaub.* ad Card. *Perr.* nomine Regis *Jacobi. Dogmata fidei, & quicquid ad Salutem Neceſſarium meritur credi, è ſola Scriptura ſacra peti debere: neque à quorumvis mortalium auctoritate pendere; Sed è Verbo Dei duntaxat, quo ſuam ipſe nobis Voluntatem per Spiritum Sanctum declaravit.*

LONDON,
Printed by *E. Tyler*, and *R. Holt*, for *Rich. Royſton*, Book-Seller to the King's moſt Excellent Majeſty. 1672.

1 Tim. 6. 3, 4, 5.

If any man teach otherwiſe, and conſent not to wholeſom words, even the words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs; he is proud, knowing nothing, but doting about queſtions and ſtrifes of words; whereof cometh envy, and ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth; ſuppoſing that gain is godlineſs.

FRom that day St. *Paul* wrote thus, till this, no age of the *Church* hath been more concerned in this diſcourſe, than that we now live in: Such *novelty* of Opinions, ſo *diſſerviceable*, or at leaſt *unſerviceable* to the ends and deſign of our *Lord* in the World, and ſo influenced by our Secular intereſts, having obtained, that not only the *Superſtructions* of Religion, but the very *Foundations* have been, and are in very great danger; whilſt one Fa-

ction

ction cries up the *Church* and her Infallibility, and another liſtens to the whiſpers of they nor we know *what kind* of Spirit, no leſs infallible. Whilſt man's Altar is ſet by the Altars of God; whilſt *Extraſcriptural* Tradition is received with *an equal*, if not with ſuperlative *affection of piety and reverence*; whilſt that *meek* and *humble*, *pure*, *peaceable* and *charitable* deſign of our Lord to compleat the happineſs of our humane *Natures*, and *Societies*, is become a *Seminary* of many *vexatious*, *indeterminable*, and *fruitleſs* Controverſies, from whence come *envy*, *ſtrife*, *heart-burnings*, *jealouſie*, and exaſperation of parties, the *introduction* of Factions and *National* quarrels, and conſequently all the *calamities* of war and devaſtation. The Remedying of which miſchiefs would be worthy the *Wiſdom* and *Vertue* of the *beſt* and *wiſeſt* men in the World. Our *Apoſtle* you ſee concerns himſelf in the caſe, and forbears not to reproach to the unhappy Contrivers of them, *Pride*, *Ignorance*, *Corruption*, and *deſtitution of the Truth*: and not only ſo, but by pointing out the rocks whereon they ſplit, directs us to ſteer a ſafer courſe.

Pari pietatis affectu & reverentia. Concil. Trident.

You ſee they taught otherwiſe, *another*

another Gospel; and so intitled themselves to an Apostolical Curse *Galat.* 1. 8,9. The *Galatians* did *antiquum obtinere, always like themselves.* 'Tis part of the Character *Cæsar* gives the *Galli*, whence are these *Galatæ*; *They were* (saith he) *very variable in their counsels, and studious of novelties*: which might have some influence on their so *sudden* departure from him that called them to *another* Gospel; which yet is not another; for they introduced only an Institution, or two, *Circumcision*, and the *Observation of days. But as he that shall clip away a little of the Royal stamp, adulterates the whole money; even so he that subverts but a little of the sound faith, corrupts the whole:* And that is never done with more ease, and greater danger, than when we mistake our Principles. A little distance, and almost undiscernable near the Center, may be a vast one at the circumference; which is the reason the *Apostle* so soon recalls us to wholsom words, even words of our Lord Jesus Christ, and the Doctrine which is *according to Godliness.* And from thence we are taught,

ἕτερον ἀγγέλιον.

In capiendis consiliis fuisse mobiles & novis plerunque rebus studuisse.

μίαν μόνην καὶ δευτέρων ἐντολήν. *Chrys. in loc.*

ὁ τῆς ὑγιοῦς πίστεως καὶ τὸ βραχύτατον ἀνατρέψας.

1. That the *only Rule* of a Christian's faith and life is the Doctrine of our Lord Jesus Christ and his Apostles.

2. That the Doctrine of our Lord Jeſus Chriſt and his Apoſtles is not a Speculative but a Practical Doctrine.

3. And which will follow from both; The raiſing of *Opinions*, beſide the Doctrine of our Lord and his Apoſtles, and which have no good influence upon the lives of men, is the effect of Pride, Ignorance, Corruption and deſtitution of Truth; and the cauſe of Envy, Strife, Reproachings, Suſpicions, and perverſe Diſputings. Of theſe ſuccinctly.

The only Rule of a Chriſtian's faith, and life is the Doctrine of our Lord Jeſus Chriſt and his Apoſtles. St. *Peter* would have him that ſpeaks, *as the Oracles of God, i.e.* without Addition, Subtraction, or Alteration: For the *Apoſtles* were Miniſters of Chriſt, and Stewards of the Myſteries of God. Now 'tis required of Stewards that they be found faithfull. St. *Paul* was not wont to *withhold any thing profitable from them, but to declare the whole Counſel of God.* And *Moſes*, ſpeaking of our Saviour, *truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, of*

Tertul. *de Præſcript. C. 6. Nobis verò nihil ex noſtro arbitrio inducere licet, ſed nec eligere quod aliquis de arbitrio ſuo induxerit. Apoſtolos Domini habemus Auctores, qui nec ipſi quicquam ex ſuo arbitrio quod inducerent elegerunt; ſed acceptam à Chriſto diſciplinam fideliter Nationibus aſſignaverunt.*

1 Pet. 4. 11. ὡς λόγια Θεοῦ.

1 Cor. 4. 1.

Acts 20. 20, 27.

of your Brethren like unto me, him ſhall ye hear in all things, whatſoever he ſhall ſay to you; and the voice from the cloud telling us, he *was the beloved Son of God*, commands us *to hear him*. Why elſe are we bid to *ſearch the Scriptures*? are ſaid to *have* Moſes *and the Prophets*? Why did St. *Paul* think it a juſt and full defence of himſelf, to ſay, After the way which they call hereſie, ſo worſhip I the God of my Fathers; *believing all things which are written in the Law and the Prophets.*

Acts 3.22.

Luke 9.35.

Acts 24.14.

But here I expect the objections of the old Gnoſticks, *decliners of the Scripture*, as *Tertullian* calls them; when they are reproved out of the Scriptures, they accuſe the Scriptures themſelves; either they want *ſufficient Authority*, or are *hard to be underſtood*, or *imperfect without Tradition, not written, but oral*; becauſe St. *Paul* ſaid, *We ſpeak wiſdom among them that are perfect*. So *Clemens* of *Alexandria* tells us of ſome who did *patch together falſe and feigned doctrines, that with very good reaſon they might refuſe the Scriptures.*

Lucifuga Scripturarum. Tertul. *de* c. 47. *In accuſationem ipſarum Scripturarum convertuntur.*

Iren. 3.2. πάμπολλα ψεύσματα καὶ παράσματα. p. 757. εἰκότως.

But when God's *Church* had exploded thoſe conceits, the *Romaniſt* riſes up againſt the Word. *Scriptures*, ſaith he, be not *neceſſary*; *nor written by divine command*;

mand; *are imperfect, obſcure*; *that we have no original Books*, and ſuch as we have be *corrupted*; and ſome *others* (*quos dicere nolo*) imagin that they can ſpeak better than the Wiſdom and Spirit of God; and notwithſtanding St. *Paul* hath told us the Scripture *is uſe-*
1. Tim. 3. 16. *ful for reproof*; yet theſe men are pleaſed to take up what *Timothy* was to avoid, the introduction of *New* and *Extra-ſcriptural* words for the more effectual reproving of *Hereticks* forſooth; as if he could be an Heretick who did receive the *whole* Scripture as his *only* Rule of Chriſtian faith and life. But if that be the Rule (which is the language of the whole Reformation) it muſt be ſo *complete* that it needs no addition, as well as ſo *evident* that it needs no *interpretation*; for both theſe we are aſſured are properties requiſite to a perfect Rule. 'Tis a ſtrange piece of arrogance to think we can ſpeak of God, or the things of God better than he himſelf hath ſpoken. Cannot he that fram'd the *mind*, the *voice*, the *tongue*, *ſpeak appoſitly*? Yes ſure, *divine Providence* took care that thoſe things which were divine

Profanas vocum novitates. So *Ambr* and the vulgar Latin. *Chryſoſtom*, as *Theophylact* intimates κενοφωνίας, though there is as little difference in the ſence as the ſound. All new terms, *i.e.* poſtnate to the ſealing of the Canon in matters of faith being vain and empty, as to the eſtabliſhing any one Article in it.

Chillingworth 54.

Num Deus & mentis & vocis & linguæ Artifex, diſertè loqui non poteſt?

vine should be clear, that all might understand what things he spake to them all. And *Chrysostom* having very much urged the *reading* of the holy Scriptures, at length meets that *objection*, *What if we do not understand the things we read there?* He answers, *'Tis not possible you should be equally ignorant of all things therein. For the grace of the Spirit hath so disposed matters therein that Publicans and Fishers, and Tent-makers, and Shepherds, and Rusticks, and Ideots, and Illiterate, did compose the books; So that the most Idiotick soul cannot excuse himself on this account; things being plain enough to be seen, that mechanick Servants, and Women, and the worst educated may receive great benefit by them. These things were not composed for vain glory, but for the salvation of such as should hear them. Gentile Philosophers indeed, and Rhetoricians and Writers, not consulting the publick good, but their own reputation, delivered the most useful notions in their usual obscurity. But Prophets and Apostles take the very contrary course; their clear and manifest notions they explicated to all men, as became the common teachers of the whole World. So that every man of himself may by reading only understand the things that are said*

Carere fuco voluit ea. Lactan. *de vero cultu p.623.*

τί οὖν ἂν μὴ εἰδῶμεν τὰ ἐγκείμενα; *Homil.3.de Laz.*

Tom.5.p.244. πρὸς κενοδοξίαν. καθάπερ οἱ ἔξωθεν.

σαφῆ, καὶ δῆλα· ἵνα ἕκαστος καὶ δι' ἑαυτοῦ μανθάνειν δύνηται ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα.

in these books. And afterwards on occasion of the *Eunuch*'s reading the *Prophet*, he vehemently recommends a diligent reading of the *holy* Books. He tells us how the reading of them defends us against sins; the ignorance of them is a dangerous Precipice, and deep Abyss. A great hazard it is of our Salvation to be ignorant of the Scriptures. *This is it that introduces Heresies into our Faith, Immoralities into our lives, and causes great confusion in matters of Religion. 'Tis the neglect, or contempt of Scripture is cause of heresie.*

τοῦτο καὶ αἱρέσεις ἔτεκε, τοῦτο καὶ βίον διεφθαρμένον εἰσήγαγε, τοῦτο τὰ ἄνω κάτω πεποίηκεν. Cyp. de lapsu.

Ecclesiæ non jungitur, qui ab Evangelio separatur. Aufer hæreticis quæ cum ethnicis sapiunt, ut de Scripturis solis quæstiones suas sistant, & stare non poterunt. Tertul.

So that we say as *Austin*, *All things appertaining to Faith and Life are most evidently contained in the Scriptures.* And again elsewhere he tells us, *it hath the some notions* in promptis, *that it hath* in reconditis, *in the most clear, as it has in the most obscure places.*

De doct. Chr. *l.2.c.9. In iis quæ apertè in Scriptura posita sunt, inveniri illa omnia quæ continent fidem moresque vivendi. Epist. 3. ad Vo.*

So *Irenæus* long before him, Obscure places are consonant to plain ones. He tells us the whole Scriptures Prophetick and Apostolical, are *evident without ambiguity; and may indifferently be read by all.*

Iren. *l.2.47. c.46. In aperto & sine ambiguitate, & similiter ab omnibus audiri possint.* Tom. 8. in Ps. 86.

Saint

Saint *Hierom* ſaith, to deny the perſpicuity of the holy Scriptures, is all one or worſe than wholly to ſuperſede their uſe. So thought the *Orator*. *'Tis better to be ſilent, than ſo to ſpeak as none underſtand you.* But we will end this notion with the teſtimony of St. *Paul*, *If our Goſpel be hid it is hid to them that are loſt*, i. e. to them who have deſerv'd to periſh.

Epiſt. ad Cor. l. 12.

Mutum eſſe ſatius eſt quàm quod nemo intelligat dicere.

1 Cor. 4. 3.

In vain then do they cry the *Church*, the *Church*, Decrees of *Councels*, or *Cathedral deciſions*. Let us not hear, ſaith *Auſtin*, *Hæc dico, hæc dicis*, but *hæc dicit Dominus*. *Nor will I plead the* Nicene, *nor you the Council of* Ariminum; *nor will I be concluded by this, nor you by that, but by authority of Scriptures, not proper nor partial to any ſide, but witneſſes indifferent to both ſides; that matter may contend with matter, cauſe with cauſe, and reaſon with reaſon.*

Auſtin. lib. de unitat. Eccl. c. 3.

So *Optatus*: Between your *licet* and our *non licet*, *the mind of the people fluctuates; no one believes either you or us, but we are all contentious; In this caſe we muſt look out for a Judge. If Chriſtians, they are partial; if Pagans, ignorant; Jews, they are enemies. Since then none in Earth, let us to Heaven for a Judge, but to what purpoſe knock we at*

Quid de Cœlo quærendus eſt judex, cum habeamus hic in Evangelio Teſtamentum, lib. 5.

heaven gates, ſeeing we have his laſt Will and Teſtament in the Goſpel. So that the *Infallibility* of the *Church* was not thought on in thoſe days And for the *Spirit*, I'le give you my ſence in the words of a very *learned* and *pious man.*

"As for thoſe marvellous diſcourſes "of ſome, fram'd upon preſumption of "the Spirit's help in private, in judging "or interpreting of difficult places of "Scripture; I muſt needs confeſs I have "often wondered at the boldneſs of "them. The Spirit is a thing of dark "and ſecret operation; the manner of it "none can deſcry: as underminers are "never ſeen till they have wrought "their purpoſe; ſo the Spirit is never "perceived but by its effects. The ef-"fects of the Spirit, ſo far as they con-"cern knowledge and inſtruction, are "not particular informations for reſo-"lution in any doubtful caſe, (for this "were plain Revelation:) but as the "Angel that was ſent unto *Cornelius* in-"forms him not, but ſends him to *Peter* "to ſchool; ſo the Spirit teaches not, but "ſtirs up in us a deſire to learn. A de-"ſire to learn makes us thirſt after the "means; and pious ſedulity and care-"fulneſs makes us watchful in the "choice

"choice, and diligent in the uſe of our "means. The promiſe to the Apoſtles "of the Spirit which ſhould lead them "into all truth, was made good unto "them by private and ſecret informing "their underſtandings, with the know-"ledge of high and heavenly Myſteries, "which as yet had never entred into "the conceit of any man; if the ſame "promiſe be made to us, it is fulfilled "after another manner. For what was "written by Revelation in their hearts, "for our inſtruction they have written "in their Books to us for information; "otherwiſe than out of thoſe Books "the Spirit ſpeaks not. When the Spi-"rit regenerates a man, it infuſes no "knowledge of any point of Faith, "but ſends him to the Scriptures; ſo "when it ſtirs him up to newneſs of "life, it doth not exhibit to him an "inventory of his ſins, but ſuppoſes "them known by the light of Nature, "or ſends him to the Rule of life. "More than this in the ordinary pro-"ceeding of the Holy Spirit, in matter "of inſtruction, I could never deſcry. Mr. *Jo. Hales.*

So that to ſpeak of the help of the Spirit in private, either in dijudicating or interpreting of Scripture, is to ſpeak they know not what. So he. And indeed

deed the Spirit of God now-a-days works but by men, and is *ſecret* in its operation to *themſelves*, and no way *evident* to *others*, but by its effects in *Reaſon*, or *Diſcourſe*, which are nor different from reaſon it ſelf. The Spirit ſupplants no man's reaſon on Scriptures. Further, it is a dangerous principle, and at long run levelling; it makes *all Doctors, Dotards, Popes, alike*: and ſerves for all *deſigns, abſurdities, or contradictions*; ſo that we have nothing ordinary now to argue from, which is *abſolutely divine*, but the very Doctrine of the *Scripture* in its own proper ſence.

And whoſoever, without *prejudice* or partiality, ſhall take a view of that, as it is laid down there, will eaſily perceive, there is no deſign to fill our heads with empty, and *uſeleſs* opinions; but to reform the *manners* of Mankind, and to advance Vertue in the World. For which reaſon, the *Scriptures* being *popularly* written, and deſcending to *vulgar* capacities, take themſelves altogether unconcerned in any accurate determinations of *meer* ſpeculative Articles. For example; they do not repreſent God *Almighty* to us as he is in *himſelf*, but as he is *towards us*, viz. *One, Eternal, Juſt, Wiſe*, and *Omnipotent* God;

See an excellent Sermon of the moſt learned and pious Dr. *C.* on 1 Jo. 2. 3. *p.* 117.

God; but in condeſcention to our capacities, he is repreſented with the affections and members of a man, confined to a place; and his Eternity is craſſly deſcribed by being before the World, as his Immenſity by filling the Heaven and the Earth. And therefore it is that thoſe *divine Authors*, intreating not profeſſedly of the Nature of Spirits, of the intermediate State of the dead, of Infants, of the Heathen, of Antemundane durations, or Extramundane ſpaces, have no ways aſſiſted our *curioſity*, in thoſe or ſuch like diſquiſitions. But on the other ſide they tell us, *To do judgment and juſtice, to judge the cauſe of the poor and needy,* is to know *the Lord*; *to be a ſon of Belial is not to know him*; *that the fear of the Lord is wiſdom, and to depart from evil is underſtanding*; and St. *John* repreſents Charity *to be the knowledge of God.*

Eraſmus. *Atque utinam hic quoq; Paulus aliquanto plus lucis nobis aperuiſſet: quaſi liter extant animæ ſemotæ à corpore, & ubinam extent, an fruantur immortalitatis gloria, an impiorũ animæ jam nunc crucientur, &c.* in his dedicatory of his Paraphraſe to the *Corinth.*

Jer. 22. 16.

Job 28. 28.

1 Joh. 4. 7.

You will further perceive that the ſcope of the Goſpel was,

1. To break down the Partition wall between Jew and Gentile.

2. To ſcour up the Old Law, and fill up its *vacuities*, which the Scripture calls Self-denial, Repentance, Righteouſneſs, Charity, Obedience, mainly inſiſted

inſiſted on in the *Sermon* on the Mount. And

3. To declare the remiſſion of ſins to penitents, *i.e.* ſuch as reform themſelves according to the Law aforeſaid, which ſupports our hope, in place of the Ceremonial expiatory Sacrifices.

The firſt of theſe was laſt inſiſted upon as well became the prudence of our *Lord*, and was the occaſion of that Councel at *Jeruſalem*, and of ſeveral diſcourſes, and of ſome Writings of St. *Paul*. But the ſecond and third were the firſt and common argument of the *Baptiſt*, *our Lord*, and his *Apoſtles* by commiſſion from him; Repentance having reference to the Moral Law, and Remiſſion of ſins *ſuperſeding* the Moſaick expiations. This being the main ſubſtance of that form of Prayer, by which he aſſiſts us in our duty: and ſumming up his *deſign* in coming into the World to his Diſciples after his Reſurrection, tells them, all things muſt be fulfilled which were written in the Law of *Moſes*, in the *Prophets*, and in the *Pſalms* concerning me. *That it behoved Chriſt to ſuffer, and to riſe from the dead the third day* (that by all thoſe ſigns accompliſhed in him, and by him, he might give ſufficient aſſurance that he was the *Son* of

Acts 15.

Luke 24.44.

of God, and the *Saviour of the World*) and that *Repentance and Remiſſion of ſins ſhould be preached in his Name among all Nations.* St. *Paul* tells us indeed, *Faith*, *Hope*, and *Charity* remain, but how? as the *Rock* which followed *Iſrael*, in its effects; ſo their works follow the dead. Theſe Vertues ſhall have their reward, which the Lord the righteus Judge ſhall give at *that day.* 1 Cor. 13. 13. 4. 14. 13.

Theſe are main Theological Vertues. Faith is as the *Eye* of Reaſon to direct, and Hope as the *Food*, or the ſpirits to chear us in this ſpiritual life; but the *Way* we are to walk, and the main work we have to do is *Charity*, and that anſwers to Repentance. If we conſider Chriſtianity as a *Plant*; Faith reſembles the *root*, Hope the *ſtalk*, but the fruit which is principally deſigned is *Charity.* A right faith is an excellent foundation, and if it be operative, it is all in all. It guides, and ſo raiſeth our Hope and Charity; for *a firm Hope is an exalted degree of Faith in things of the ſame nature, and a degree towards Charity.* And this is the reaſon why the Scripture, ſuppoſing man (as he ought to be) to be conſentaneous to himſelf, doth impute that ſometimes to *Faith*, ſometimes to *Hope*, which

which is more peculiarly, and ultimately proper to *Charity*; or at least to *one* of these Vertues, that which is but *adequate* to *all*. But now if we compare these Vertues one with another, and so set them at difference, (which men do too often, and the Scripture for our information sometimes doth) you will find *Charity*, the more *final* and publick Good. The two former, *viz.* *Faith* and *Hope* being but *means* to this *end*. They determine in our selves, but this is extended beyond us, even as far as to *God*, to do him honour, and to do our *Neighbour* good; the *greatest* of these is *Charity*, saith the *Apostle*; not only for duration, but for worth and dignity too; fruition determines *Hope*, and *Faith* is that which *bears up, and supports under the uncertainty of things hoped*. But when they are obtained, Charity remains, *not having any thing to succeed it*. Faith is so recommended and injoyned for the light it yields, and for the fruit it bears; for there is no walking without light, nor no fruit without a root. Wherefore our *Obedience* is built upon our *Creed*, and the

ἔρεισμα τῆς ἐλπιζομένων ἀδηλίας. G. Nyssen *p.*646. τὸ δια δεχόμενον αὐτήν.

So long as the Church looked upon her *Faith* as the foundation of her Obedience, she made good the Title Christ gives her *Cant.* 6. *of his love, his dove, his undefiled.* Causes of decay of Christian Piety, *p.*247.

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diſ-believing of ſome Articles, like the failing of a foundation, may bring down all the ſuperſtructure with it. Such is the denyal of the *Reſurrection* of the dead, or all future rewards, or the *Allegorizing* away the hiſtory of the Goſpel; or the making of it like an *Æſopick* Fable, with a canting Μυθος or an unintelligible Moral hidden under it. For although St. *Paul* ſuppoſes it in that enumeration the meaneſt Vertue, yet of very great uſe, as the foundation of an houſe uſually is; the builder chiefly intending its ſtrength; for the whole Fabrick is raiſed upon it.

If we divide the Goſpel into Laws and Miracles, which are the moſt ſubſtantial parts of it, you will find much of the hiſtory ſpent in proving the *Divinity of Chriſt*, that he was the promiſed *Meſſiah* of the World; the Prophecies of the Old Teſtament being fulfilled, and the *Types* of the *Moſaick* Law having their complement and period in him, and ſo warranting his Commiſſion; but all the *ſigns* accompliſhed in him, and all the *wonders* wrought by him, even his being raiſed from the dead (by which the *Goſpel* which was in a manner dead, and buried with him, reviv'd) though evidence of his Authority,

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diſ-believing of ſome Articles, like the failing of a foundation, may bring down all the ſuperſtructure with it. Such is the denyal of the *Reſurrection* of the dead, or all future rewards, or the *Allegorizing* away the hiſtory of the Goſpel; or the making of it like an *Æſopick* Fable, with a canting Μυθος or an unintelligible Moral hidden under it. For although St. *Paul* ſuppoſes it in that enumeration the meaneſt Vertue, yet of very great uſe, as the foundation of an houſe uſually is; the builder chiefly intending its ſtrength; for the whole Fabrick is raiſed upon it.

If we divide the Goſpel into Laws and Miracles, which are the moſt ſubſtantial parts of it, you will find much of the hiſtory ſpent in proving the *Divinity of Chriſt*, that he was the promiſed *Meſſiah* of the World; the Prophecies of the Old Teſtament being fulfilled, and the *Types* of the *Moſaick* Law having their complement and period in him, and ſo warranting his Commiſſion; but all the *ſigns* accompliſhed in him, and all the *wonders* wrought by him, even his being raiſed from the dead (by which the *Goſpel* which was in a manner dead, and buried with him, reviv'd) though evidence of his Authority,

thority, and principal motives to believe on him, yet are neceſſary to be known by us only in order to his Doctrine, as they render his Precepts and his Promiſes the more remarkable; as it is uſual to ſatisfie our ſelves of the validity of a Commiſſion, before we yield obedience to it or take orders from it.

It is not God's work upon us by theſe ſigns and miracles, ſo much as his works within us or by us, which we ſhall be judged by; which, becauſe his doctrin regulates, and we cooperate in, are therefore called *our works*.

Nihil mihi objicitur, niſi quod dicor pluſculum laudare bona opera ſaith *Melanchon* to *Joachimus Camerarius. Epiſt.* 193. *pag.* 742. *Edit.* Lond.

Now the Doctrines of Chriſtianity which concern us more nearly are of two ſorts; ſuch as ſuſtein our *Hope*, or direct our *Charity*.

1. Such as ſuſtein our Hope: of them we make daily profeſſion in the *Capitular*, called the *Apoſtles Creed*, which particulars are not Articles of *ſimple Belief*, ſo much as *Objects* to erect our Hope.

Hence the Chriſtian Religion is called *the profeſſion of our hope*. Heb. 10. 23. 1 Pet. 3. 15.

2. Such as direct our *Charity*, or obedience, compriſed in that *Digeſt* of the *Law* of *Nature*, called the Ten Commandements, together with ſome excellencies and *perfections* of Morality ſuperadded by our Lord.

So

So that you perceive *Faith* and *Hope*, how much ſoever is ſaid in advancing them, ſerve only in their places in order to our main work, which is *Charity* or Obedience.

Fides multa promiſſa habet, quia via eſt ad dilectionem. Grot.

In a word, *Repentance*, or newneſs of life is the *life* of *Charity*; and the *Baſis*, or the Ground-work of that, is the *abrenunciation* or denial of our ſelves. Now to a perfect Self-denial, becauſe it is ſo thwart and contradictious to fleſh and blood, a very *high Faith and Hope* are requiſite: But for the meaſure or extent of Faith, or Hope, either in *number* of the Articles, or their *intenſneſs*, or degree, in ſuch Articles as we believe, we conceive we have no abſolute Precept at all written, no more than for other things *which Jeſus did*, which are not written; ſo that they be but *ſufficient to produce ſincere obedience to the Precept of Chriſt.*

Et multæ gentes barbarorum ſine charta & atramento, fidem ſine literis crediderunt. Irenæus 3.4.

Now if we would improve this Notion, let us diligently conſider what connexion *that Article* of Faith hath with our *Chriſtian practice* which is propounded to us; if it do neither *ſupport* our *Hope*, nor *direct* our *Obedience*. Whether it be true, or falſe, be ſure it will never make amends for the loſs of *peace* in our *Church*; So that you have

here an *Authentick Standard*, by which you may take the worth of *Opinions*. If they intirely agree with the Doctrine of our Lord, and are miniſterial, and ſubſervient to the advancement of *Vertue* and *Piety* in the lives of men, we may well hope they are part of the Faith which was ἅπαξ, at once delivered, and is worthy to be contended for. But if opinions *diſſerve* the great ends of the *Goſpel*; if they render it *unintelligible*, conſequently incredible; if they be too frequent occaſions of our *remiſſneſs*, and ſlackneſs in running the Race of our Chriſtian profeſſion, of our *deferring* Repentance and converſion to God, of our frequent relapſes into ſin, and Security in it; if they put men in hope of Eternal happineſs by any other means, ſave only the narrow way of ſincere and univerſal Obedience, grounded upon a true and lively Faith, I fear their fautors and promoters, eſpecially if they be contentious for them, are too too lively characterized by *pride*, *ignorance*, *corruption* and *deſtitution* of the *Truth*; and I could wiſh that nothing had happened within our obſervation, to give us cauſe to ſuſpect the malignant influences of ſome mens *Principles*, into their *lives* and *practiſes*; otherwiſe I do not underſtand

derſtand how ſuch *groſs Immoralities* ſhould be found in conſort with ſuch *high Profeſſions.* But what elſe muſt we expect from them that *depretiate* Morality, and contradiſtinguiſh Religion to it; though St. *James* hath told us *Pure Religion and undefiled before God, is to viſit the fatherleſs and the widow, and to keep thy ſelf unſpotted from the world.*

James 1.27. Octav. in Min. Fel. *apud nos religioſior ille, qui juſtior.*

But I expect theſe zealous contenders ſhould reſent my elevation and extenuation of Errors forſooth; to whom I'le only ſay, *That when the learned, and pious* Abram Scultetus *had not without a becoming reſentment, reflected upon the Chairs and Pulpits of Univerſities and Churches; from whence Satyrs, and poinant invectives were wont to be ſlung, and often againſt imaginary enemies,* he adds, *If you ſhew your ſelf but a little more charitable to diſſenters, and labour to reduce Churches divided in ſome few Articles to an amicable concord, without an* Imperious *and* Magiſterial *deciſion of the Controverſies, you ſhall inſtantly in all places be proclaimed an* Atheiſt; it ſeems the good man had found it by experience; *that you ſhame not forſooth, to joyn truth and falſhood,* Chriſt *and* Belial; *nor are we any whit mollified,* ſaith he,

In Tit. c. 3. *Quod ſi paulo benignius de Controverſiis evangelicorum ſentias, &c.*

& illico proclamabere, expertus hoc ſcribo.

in ſo long a tract of time; nor do we lay aſide that inconſiderate Zeal and impotency of mind, notwithſtanding the inundation of publick calamities which overwhelms us; but like the Cockles in Æſop, rejoyce and ſing while our houſes are on fire. So we exult in our Pride *and* Folly, *and think by renewing our holy Wars, to procure new* Garlands, *and* Triumphs, *over our Brethren, whom we have* blackned *and* deformed *with our uncharitable Pens.* But what ſhall we ſay to that admirable Epiſtle of *Conſtantine* to *Alexander* and *Arrius*, moſt likely not without the advice and privity of *Hoſius*, then Biſhop of *Corduba*, whom the Emperour loved, and truſted much, and employed in the delivery of the Letters. Thus ſumm'd up by an excellent Prelate of our own.

Firſt he calls it, *a certain vain piece of a Queſtion, ill begun, and more unadviſedly publiſhed; a queſtion which no Law, nor Eccleſiaſtical Canon defineth; a fruitleſs contention, the product of idle brains, a matter ſo nice, ſo obſcure, ſo intricate, that it was neither to be explicated by the Clergy, nor underſtood by the people. A diſpute of words, a Doctrine inexplicable, but moſt dangerous; when taught leaſt, it introduced diſcord or blaſphemy. And there-*

therefore the Objector was raſh, and the Anſwerer unadviſed; For it concerned not the ſubſtance of Faith, or the Worſhip of God, or any chief Commandement of Scripture; and therefore why ſhould it be the matter of diſcord. For though the matter be grave, yet becauſe neither neceſſary nor explicable, the contention is trifling and toyiſh; and therefore as the Philoſophers of the ſame Sect, though differing in the explication of an opinion; yet more love for the unity of the Profeſſion, than diſagree for the difference of opinion. So ſhould Chriſtians believe in the ſame God, retaining the ſame Faith, having the ſame Hopes, oppoſed by the ſame Enemies, not fall at variance upon ſuch diſputes; conſidering our underſtandings are not all alike, and therefore neither can our opinions in ſuch myſterious Articles. So that the matter being of no great importance, but vain and a toy in reſpect of the excellent bleſſings of Peace and Charity, it were good that Alexander *and* Arrius *ſhould leave contending, keep their opinions to themſelves, ask each other forgiveneſs, and give mutual Toleration.* So that excellent Emperour.

But I'le end all with one word to thoſe

thoſe *Narrow* men who think a *Syſtem* of dry and uſeleſs opinions ſerviceable enough, if they be but the *Shibboleth* of a Faction; that St. *Paul* had not ſo learned Chriſt, for he tells us that *the end of the Commandment, i.e.* the Goſpel, *is Charity out of a pure heart, of a good Conſcience, and of Faith unfeigned.*

Now to the King Eternal, &c.

THE END.